Christian Spiritualist,

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For the Christian Spiritualist, L O V $\mathbf E$,

Who would not a lover be Love is long. Love is strong. Heaven is Love's Eternity. Who would not love deathlessly: Love is wise.
Walks the skies.
Document amortality.
Thus the angel sings for thee."

HARRIS

Love is seldom found pure in this world. Much that bears the name is nothing other than selfishness in its different forms of outwork; all founded on the idea of receiving rather than of giving. Whereas, the highest love, while it is ever ready to porive, seeks most to give. Man can never accompish his own true mission on earth till he seeks to three himself Spiritually in rapport with the Hea-The with the d-until he purifies his interiors so as to become perfectly receptive of lose therein. May men we find, however, who seem to be filled with the idea that they perform their highest min-Erry by providing for themselves; by answering all the calls of their own natures, without regard to for effect their own gratification may have upon the happiness of others.

6.4s happiness we can conceive to consist in taes. Man's highest happiness, then, must be in silish enjoyment kills; love alone is the foundation of that joy which is eternal.

To love, then, is to be like God. That with which His heart beats eternally—the origin of all life, of the heart of finite man, and make him infinite! Who does not thrill-whose soul does not fill with mountains and have not charity, I am nothing." gorious enthusiasm at the thought?

"Man was created in the image of God." How in short of Him, heir to His glorious attributes-a

to be-an incarnate good.

It seems to use, we can nowhere get a better lather, for the incoming of the harvest. idea of what love is, and how it should be develeped in humanity, than in the "Exposition of the State of Unfollen Man," contained in the "Discloas from the Interior." There the mystery of marked is solved most beautifully. We find there that man, in his unfallen state, unfolds himself from within. We will make an extract:-

"He unfolds five degrees of octaves of affections, in variety two-fold, masculine and feminine; and in may three-fold, paradisical, Spiritual and celestial. inellable or vital affections are born by influx of His Life, the conjugal affections by influx of llis Love; the scientific affections by influx of His Wisdom; the social affections; by influx of His Harmony; and the artistic or industrial affections T influx of His Procedure :-

"The breast was made sacred to influx of life from the conjugal associate, the solar plexus to influx of love from the celestial love of angels; the cerebrum adapted to influx of wisdom from the Spiritual understanding of angels, the cerebellum to influx of social affections from filial, fraternal or parental beings; and the perceptive nerves formed as mediums of communication between man and all forms inferior and beings superior created of the Lord; He surrounds each immortal and sacred person with a five-fold atmosphere of glory. The lirst and inmost of these is composed of vital es-

FIT FOR THE DIFFUSION OF SPIRITUAL sences, flowing from the souls of angels, shines with a golden iridescence about the form, and appears about the waist as a golden girdle. The the source of all knowledge, but at the same time had some notion of the laws of gravitation, third, composed of Spiritual essences, flowing from considered the conclusions arrived at by their media.

Melissus of Samos, held that what really of the conclusions arrived at by their media. the Spirits of angels, shines on the brow as a luminous crown, and thence over the person like a accurate in conveying ideas, which ideas were end, was not created, and could not be destroyed, rainbow of richest emerald. The fourth and fifth, composed of aroma, from the flowers of Paradise, in themselves inaccurate, and that the truth could and that as it was therefore one, invariable, and in

> itual origin of the foregoing extract, but venture senses true. not, on peril of thy reputation as a man of taste

unfallen state. It is in process of redemption; and, occult power to words and numbers. Arithmetic

1 that so much as giving happiness to his crea- Theophilis, the Philanthropos among man. Freely certain numerical arrangements formed the elecombination of his fellows. Any purely be the motive of any action or any feeling; but re- By the combination of even and odd numbers, he

berown." Even the natural affections are per- us, that we speak that word to men which he has Egypt, but to which he appended a doctrine of Courtly consequence, and be to him a source of themselves to us to be selfishness and lust, we habited human forms. Reason and intelligence, that elability as one from whom he receives goods of made a matter of merchandize, and on the other tively imperfect by the predominance of the inhe like he is destitute of true filial love. When been entirely lost in libertinism, we cannot hesi-stinets. The morality, he inculated was an abnecorrescellishness has mingled itself with his love, voice carnestly in the other, against that which observance of probity and justice. this become lust, and is an element of death in- seems to us sacrilege and interruption of Divine | Xenormanes of Elm, argued from the principle Order.

The true lover is one who receives from God In the present tumultuous state of the world, He believed all things which existed were natural

Undine.

For the Christian Spiritualist. THE ANCIENT PHILOSOPHERS.

are atoms, vacuum and motion. The atoms, the field as harmaniously as the flower unfolds itself ultimate principles of what is real, are invariable from the tree on which it grows. His loves, his and imperceptible owing to their tenuity. They wisdoms, his procedures or uses, all are received occupy space, and possess forms of infinitely divthrough influx into pure interiors, and are ulti- ersified; those which are round possessing the proare brought to their dissolution; their modification and properties being determined by order and the place by a law of absolute necessity. The soul he held to be a mass of round atoms, from whence (the soul) resulted heat, motion, and thought.

come nothing, he taught that there existed a choatic possible, for all things which exist are one, and immortal, it is intangible. The Spirit of manis not Now I wish you to reflect carefully upon the mass, the constituent elements of which were always united and identical, incapable of being decomposed, and surrounded by air or ether, and put limited only by itself, so that all movement and are immaterial, but both are not immortal. These ed to him in this third and crowning act of human into motion and animated at first by the intelligent change only exists in appearance. To account for two occult principles are the Spirit and the life of creation, something in addition to a Spirit that was principle. From this first principle he deduced appearances, which he held to depend upon un-the body. motion, which was at first rotary, from which re- avoidable representation. He assumed the exissulted the separation of the discordant parts, and tence of two principles; ethereal fire heat and the union of those parts analogous (in affinity) with light; earth, cold and darkness. The first pervad- but leaves the body and dwells in a different state each other in fine proportion and order. Intelli- ing and active, he defined to be the positive, real, of existence, and holds converse as an intelligent Almighty fiat-became a living Spirit. The history gence he considered as the forming and regulating and intellectual element. The second dense and existence with the embodied Spirits of this temporal does not say that "man became a Spirit." The cause, possessing in itself omniscience, greatness, heavy, which he defined to be the negative element life.

from eternity one, and is as a robe of white, gath- pure, distinct from all matter, pervading and deter- also derived his theory of changes, which he apworld. He also maintained that the senses were good were determined by convention, a maxim which

Pathagonas was the first who assumed the dis and appreciation, to rank it other than the most tinctive appellation of a philosopher. He was born poetic and truthful imagery, couched in the purest at Simon, where he attempted to establish a school, and eventually succeeded in doing so at Croto in We are of those who believe that the earth is Italy. He perfected himself in his studies by vis-Spiritually verging toward a state correspondential titing Egypt and Greece, where he studied under that described in these "Disclosures," as the Thetes, Pherceples, and Autmander. He ascribed however near or however far off the perfect con- he looked upon as the key to mathematics, and summation may be, one fact is certain, that there is considered it contained the essence of philosophiand one way in which it will be done-namely, by cal knowledge. Numbers he defined to be the the inward purification and exaltation of the inte-principle of all things; equal and unequal, the eleriors of individual men. The question needs not mental principle of all; the equal being dual, the not so carnestly be asked by each one, "how unequal an unity, limited and complete; the unwill God redeem society?" as "how will be re- equal ones being unlimited and uncomplete. The principle of all perfection he held is unity and per-It was by influx of heavenly wisdom that it was | feetness; duality of imperfectness or indeterminaid, "He that ruleth his own spirit is better than ateness. He applied the theory of numbers to exhe that taketh a city." He that can invoke on his plain the nature and substance of things, and to own behalf the blessing of heavenly influx on which illustrate their formation and origin. His system to subsist and grow daily, is greater even if he is also comprehended the laws which govern the unicontent with simply being, than he who, in the verse and the mind of man. He had also theories multitude of his works, forgets to invoke that influx. of politics and society, morals and domestics. He "Who would not a lover be?" Of course the considered the world to be a harmonious whole, word is not here to be understood in that restricts consisting in accordance with the decades of ten ed, nay, sometimes degraded sense, to which it has great hodies revolving around a common centre, been accustomed hitherto. The true lover is the the reduced matter into invisible particles which by he receives, freely he gives. He allows not self to ments as the atoms were diffused or compressed.gards himself merely as God's medium to man, his supposed the universe was formed. The primary brother. His first question is-"Lord, what wilt one possessing the power of manifesting itself in a thou have me to do?" And his most constant variety of things, and was the beginning and supeconviction is, "though I have the gift of prophecy, rior of ALL. The central fire, in other words, the all things. He also accounted the stars to be divi-

'ex nihilo nihil jit," (from nothing comes nothing.) that which he gives to man. God is love in its Love will frequently be obliged to walk hand in and immutable, and that all nature was subject to office-its innermest principle. That principle hand with sorrow. But we must not look for the same law of unity. God as being the most termentes all His universe, and surrounds man fruit when we have not labored; and we may be perfect essence is elemally one, unalterable and conthe an atmosphere; and if man were Spiritually sure that "he who goeth forth weeping, bearing sistent with himself, neither finite, nor infinite, developed, he would breathe it in, and become precious seed, shall return again rejoicing." Stand- neither moveable, nor immoveable, nor capable of the truth, I take it for granted you will pay respectfilled with it. Conforming then interiorily to the ling as we do on the shore of the boundless and any representation under any human resemblance, ful deference to a calm investigation of the groundall of God in all his heart relations, they would fathomless ron even; having just wetted our feet being all hearing, all sight, all thought, and in form work of your system. It is not necessary that I the one is destroyed, the other will go with it become perfect, and his Spiritual growth would be with its waves, we should look forward, rather spherical. He ridiculed men worshipping God in rapid; he would become what man was designed than behind or around us, for the fulfilment of our their own image, making his form differ according tain an attentive hearing. most carnest hopes; learning to wait, as well as to to the characteristics of the particular nation; as Ethiopian Gods with black faces, flat noses and am satisfied you are in error. There is a truth, and were to come into it at the close of the creative thick lips, or Thracian Gods with blue eyes and a very great truth, hidden in the neighborhood of operation—there was breathed the breath of life. ruddy cheeks. He denied there could be a plurality of Gods, as one would necessarily limit the infinity of the other. Some times he spoke of God LECCHPUS taught that the elementary principles as one, eternal, and infinite, at other times, he apbewildered by his own subtilities, and confessed he

was unable to discover the truth. a position could only be arrived at by reason draw- destroyed, then we say death has occurred. But third and most important stage. But up to this hated through pure exteriors; so that that which perty of motion. That by the combination and ing a distinction between those conclusions arrived what is the death that then occurs? What is it third stage, was not man a living, breathing aniis without is as perfect in its kind as that which is separation of atoms all things have their origin and at by the media of the senses, and those which that dies? It cannot be the body, for that is ma- mal, endowed with organs of thought, of hearing, were the effect of reasoning, insisting that the terial, and its matter does not differ from matter seeing, feeling, smelling, tasting, &c.? Certainly senses could only afford a deceptive appearance of generally in any essential or inherent quality. It he was. Still continued creation. Third, The position of their atoms. These changes all take truth. He admitted the existence of ideas or cerlis subject to decomposition and decay. The life of next and most important step, and in virtue of that tain fixed convictions in the mind, and held that the body ceases to be or to exist. It becomes a continuation of the creative process, man became opinions were dependent upon organization. The nonentity. It is annihilated. Now none of us be- what? The whole grandeur of the drama is conidea of a pure existence he identified with thought lieve that the Spirit of man dies when the life of tained in the two pregnant words which answer Anaxagoras held that as out of nothing can and cognition, and held that non existence was not the body dies. The Spirit is immortal, and because the above question—he became a "living soul."

ered about the breast, and thence descending to mining all things, and this was the principle of all plied even to the phenomena of the mind. In his and they exhibit emotions-kindness, sympathy, man? I have, you know, already been talking to the feet. The second, composed of celestial establishment and of all the perception and intelligence in the system of the universe, he regarded the earth as &c., &c. the centre. From his writings, he appears to have

Melissus of Samos, held that what really existed, was self existent, having neither beginning nor mantles the person with a soft, pearly, and semi-only be arrived at by reason, also that crit and divisible, in other words, he insisted that the universe was infinite. He also held the presentation Laugh as thou wilt, critic, at the idea of the Spir has a tendency to annimilate all virtue, yet in many to the senses was only in appearance, and relative to the senses, and beyond the limits of real knowledge. He also held the nature and attributes of the gods were not to be discussed by men, and

were not accessible to human knowledge. Zeno was the inventor of the logical mode of reasoning, he defended the idealism of the Eleatic in proof. If it is admitted there is a plurality of real essence, it must also be admitted that they possess quatities mutually destructive of each other, as for example, similitude and dissimilitude, unity and plurality, motion and repose. 2d. The idea of the divisibility of an extended object cannot be formed without involving a contradiction, for the parts may be either simple or compound. If simple, then it has no magnitude, and ceases to exist. If compound, then it has no unity, being at the same time finite and infinite. 3d. By the supposition of motion in space, numerous difficulties tree and a dead horse. But can we see and handle pace cannot be formed as an object without conad infinitum. Motion he held to be a series of is another and a different thing. spaces in which the object is at each moment stationery. He believed in the existence of a God, and taught that he was one and infinite. He opposed the notion of the Ionic sect by showing that from the scul or spirit in its life or vitality. many were more likely to be produced from one

than one from many. EMPEMEDOCLES maintained the doctrine of Metempsychosis, affirming that he had a distinct memory of prior existences, as a plant, a shrub, a all joy, of all wisdom, may also enthrone itself in and understand all mysteries and all knowledge; throne of God, (Jupiter,) he considered the most fish, a bird, a girl, a boy, before he became himand though I have all faith, so that I could remove perfect object in mature, penetrating and vivifying self. He abstained from the use of animal food.— Recognized as elements, earth, air, fire, and water, The iron age that is passing away had a hard- nities, and that man and the animal creation con- which he believed were not simple in their nature. ness and repulsiveness that naturally drove men to tained a portion of the universal soul or central He gave the most important place to fire, and looktanch is this truth lost sight of ! made in His image the other extreme. As in all such cases, mis- fire. He also held there were Spirits (Damons) ed on it as the principle of life, admitting at the -besided to become like Him-to possess in his takes have necessarily been made; and many intermediate between gods and men, and to them same time that a divine being pervaded the unimailer and limited measure all the interior sweet- forms of selfishness have latterly put on the garb he attributed a considerable agency in dreams and verse. The knowledge gained by the senses, he held to be imperfect. In his system of cosmogony, remain. Still it is a fearful revolution which the cause of all things to be destiny and the Deity - he maintained the elements were in a constant ebb religious and social world is undergoing, and in- The soul, he thought, was a number and an ema- and flow, and that they were not created but ar- you from the difficulty, but it does so at the ex-Lose is the creative or life-giving principle— volves consequences that are tremendous. We nation of the central fire to which it is allied by its ranged, and that this arrangement of time resulted pense of your Christianity. whishness the first element of death. Every love must leave God, who loveth unto the end, to rein immortality, constant activity and capacity of com- from the prince of love, whose influence once perthen which has its foundation in self cannot be his bride to her allegiance, and each separate man bining with any body, and was compelled by des- realed all Nature. That God himself was subject thing. "True charity," Paul says, "seeketh not true position. Yet if He call loudly upon any of trine of Metanjeychosis, doubtless borrowed from ive quality, entered the world, and produced enmity, discord and disorder. He held love to be verted, and finally slain out of the heart of man by committed to us to speak, we should not shrink moral retribution, the souls of the wicked being the creative faculty, and that God was perfectly easily do. the detain selfishness. When the father, for in- back because of many that may be offended. If condemned to inhabit the bodies of unclean beasts mild, ineffable, with a swift gloncing thought perwere loves his child as one who will minister to any of the things that are called love, have proved and birds, whilst those which were good again in- rooting the world. From him, he believed the Spirits (Diemons) to have emanated, and that to his this love is impure, unholy, and cannot out- cannot be just to ourselves if we keep it back. If he considered to be the appropriate qualities of the human soul is allied. He held man is and the life of the soul. were unstances. When the child loves the pa- the conjugal relation have been on the one hand human mind, but which were rendered compara- a fallen daemon or Spirit, but that he will again return to unity. The soul, he taught, consisted of four elements, because cognition depends upon the the husband loves the wife as a minister to his tate, like Christ, to scourge the money-changers gattin of self. The cultivation of prudence, sim-similarity of subject and object, and placed its seat besides and his pride, is not his love adulterous? out of the temple in the one case, and lift up our plicity of tastes and habits, and a conscientious in the blood principally. He also made a distinction between good and bad dæmons or Spirits.

For the Christian Spiritualist.

SPIRITUALISM COMBATTED:

AN ARGUMENT AGAINST IT.

Presuming you Spiritualists to be in pursuit of should concur with you in opinion in order to ob- Second, You see that into this material framework

Permit me, therefore, in the outset, to say that I your theory, but not reached by it.

I am fully satisfied of the influence of Spirit upon Spirit, I hold man to be a Spirit, living in a material habitation. According to this, the Spirit of second stage, man would have been a living anipeared to think Nature was God. He was often man lives and has life; and this life of the Spirit is mal, with all the instincts of nature in full operation

very different from the life of the body. PARMENIDES of Elos, maintained that the truth of the life of the body. When the life of the body is creation did not stop here, but proceeded to the

death of the Spirit?

In the Scripture it is frequently held that there this position. I presume you will not, for a moment, think that there is any distinction between

the soul and the Spirit of man. Now, the Scripture says of the soul that it shall die, not only in this world, but during the continuance of the life of the body. The soul that sinneth,

"it shall die," is the language of the Bible. "To be carnally minded," or what, in this connection, is the same thing, to be sinfully minded, says St. Paul, 'is death." Now the death of the Spirit or soul school against the system of Empiric realism, and of man, cannot be anything like the death of the alive, but it never can be extinguished. It is as said that if the first was absurd, the latter was still life of the body, for the reason, that the soul or more so, and advanced the following propositions Spirit does not cease to exist. The life of the body, on the contrary, ceases to be or exist.

Nothing is more common than the death of the life of the brute and that of the vegetable existences. A tree, for example, dies-that is to say, ceases to live, looses its life. A horse dies-that is, ceases to live, looses his life.

Now, the life of a tree and the life of a horse are conceptions of the mind, wholly different from the mind's conceptions of the tree and of the horse. A tree and a horse may be or exist, and they may not have any life. We can see and handle a dead result, for if motion therein be possible, it in a the life of a tree or of a horse? We certainly can the discussion in the field of reason. I presume given time must be traversed. 4th. A motion in not; but we nevertheless know that it exists, and then does not exist. The life of a horse is one think I can prove your theory to be unreasonable ceiving it to be situated in another space, and so on thing, and the horse that had this life and lost it,

> These examples serve to convince us that the body of man has vitality or life, and that this life maintain that it is reasonable to believe that the or vitality, are different, both from the body and Spirits of men in this life can be brought into in-

We may now also say that the life of the body is a very different thing from the life of the soul or Spirit.

The life of the soul may depart from the soul while the life of the body dwells in the body, and while the soul dwells in the body. Does not this convince you that we may Spiritu

ally die in this life? Now a Spiritual death occurring in this life is at war, irreconcilably, with your theory of Spiritual-

ism. Then I think I can prove You can escape from the difficulty in one or

1. You may refuse to defer the authority of the

plain language of the Scripture. This will relieve 2. You may deny that the Scripture teaches the

death of the soul of man during its habitation in other than a false love -a destructive and dying upon the earth and in the Spiritual world, to his tiny to pass through several. This was the doc- to the law of necessity, and that hate, the destruct- the temporal body. If you take this position, then, it would devolve upon me to make my affirmation, that it does so teach, good. This, I think, I can

Now I venture to assert that you can find in no other book extant, save the Bible, any account which shows a distinction between the soul of man

If you will read Moses' account of the creation carefully, you will find that the soul of man was your theory is not true, I only here insist it is not added to man after the life of man had been breathed into the nostrils of the creature by the

This, of itself, is enough to stamp that early his-

tory with a divine authority. In the history of creation, you will find the plain out of the dust or clay of the ground. This indicates the perishable nature of the body. Its existence is coeval with the soil out of which it was upon reasons for their support. taken. Human flesh will, therefore, endure as long as the material of this earth shall last. When truths. These are what are called self-evident prothus curiously fashioned-constructed with outlets truths, like there is between compound or reasonfor the use of the future immortal inhabitant that able truths, and the other truths which make them From this second process of creative skill, the material body of man became animated, and he became an animal. Had creation ceased here, at this with him. He would have breathed, pulsated, eat, We are all familiar with the loss or departure of heard, saw, felt, thought, reflected, &c. &c. But

identical, consequently that existence has no com- subject to decay or decomposition. The body of full meaning of these words. What story do they mencement, is invariable, and indivisible, and is man has, then, in it two principles, both of which tell? Do they not show you that man had impartthen immortal and eternal, ethereal and intangible? The very primary doctrine upon which Spiritual- Do they not tell you that man-what man? why ism reposes, is, that the Spirit of man does not die, the living, breathing, hearing, thinking, seeing, &c. -animal that had already sprung into being at the account goes farther than that. How do you acsences mingling in the spirit of the two who are power, free energy, and spontaneity, simple and or limitation of the former. From this doctrine, he | These disembodied Spirits have, as we all believe, count for the words which show that there was life

mental and moral qualities of Spirit. They think also imparted to the soul as well as to the body of you, in the previous sentences of this article, about Now, I desire to ask you, what is meant by the the effect of sin and about the death of the life of the soul or spirit. The soul that sinneth, it shall die. But the spirit of man was not made dead spi s a death that may happen to the Spirit of man. It ritually at creation. Was it not made alive because is needless that I should consume time in proving it was free from moral taint? Is it, not, therefore, plain that moral taint is the same as the death of the life of the soul, and not the extinction of the soul or spirit itself. Sin does not extinguish the spirit of man-it only destroys its vitality. It only destroys that vitality which its Creator imparted to it, when it became not only immortal and eternal, but when it became in addition, also, a living spirit? This shows you that a human spirit may be either dead or alive; may live in this world either dead or alive; may go into the Spirit-land, either dead or immortal and undying as the End who made it. If your theory be true, it can stand the trial of investigation. If it be true gold, it will come from the ordeal the brighter and the purer. Do not, therefore, shrink from it.

I propose, with your person, to address a few plain words to your numerous adherents who think and who think for themselves. I shall only appeal to reason and the Scripture. Not a word of abuse shall, designedly, fall from my pen. I will give you arguments, or what I take to be arguments. We will reason together.

I presume you defer to the authority of the Scripture. If you do not, then we can carry on you defer to the authority of reason. If you do, I Will you hear me?

If I understand your theory, (and if I do not, I ask you to set me right.) I understand you to telligible communication with the Spirits of the dead-and that this can be done either directly, and through the intervention of what you call Mediums.

I, now, in what is to follow, prepare to discuss the question before the tribunal of reason, you affirming and I denying. Let the Scripture rest.

I presume you will not deny that a reason is a truth, and that truths are eternal. If therefore, your theory be true, it is a truth, and has been a truth, as long as truths or reasons have existed .-The question under consideration, therefore, is with regard to a truth, and it is to be decided before the tribunal of reason. This, you must know, greatly circumscribes the ground of the discussion. You are to furnish reasons; for nothing can make a proposition reasonable but reasons.

We are not now discussing probabilities, we have ascended to reasons. We are discussing whether your theory be reasonable or not. This cannot be proven by suppositions, or by probabilities, or by human witnesses. A human being may give testimony to a fact, but not to a truth, and he cannot by any testimony make a proposition reasonable. To make a proposition reasonable, we must have ever existing reasons. To make a proposition reasonable, we must have other supporting truths. Now human testimony may or may not be true. I do not, at this precise point, say reasonable. I say it is not reasonable, because I say there are no reasons in its favor. There are very many human beings in its favor, I am willing to a limit, and many of them are intelligent men, and men of integrity, but they are all fallible men, and liable to err in their judgments, and hence are defective witnesses before the tribunal of reason .account of the several stages of the creation of There are also probabilities. You know, I supman; beginning, first, with the formation of man pose, that there are but two classes of truths or reasons in this world. They are those, 1st, which are true, but neither reasonable nor unreasonable and 2d, those which are reasonable and dependent

Of the first class, are all elementary or first positions. These are not reasonable, because they have no connection with other reasons. There is no chain of causation between them and other reasonable, and upon which they depend for truth All elementary or first truths, which have no

connecting link with other supporting truths are true independently of other reasons or truths. I lepend for their proof upon consciousness. The only way that we have to prove a first or

elementary or non-reasonable truth is not by an appeal to reason, but by an appeal to conscious-But I take it that the theory of Spiritualism is

not a first or elementary or non reasonable truth. dependent upon the general consciousness for its truth, but, if a truth at all, is a mixed or compound truth, claiming to be a reasonable truth, linked to and supported by other truths or reasons. It is of necessity reasonable, if it be true, since it is not first or elementary, and since there are no other kind of truths. It is bound to be either the one or the other, and it is not elementary. Hence, it must be reasonable or untrue.

Now, if it be reasonable, it ought to be sustained by reasons, before it should receive the assent of reasonable men. You cannot complain of the fairness of this conclusion.

Now, I desire you to furnish me with one dependent or connecting reason, sustaining and supporting the theory of Spiritualism or an intelligible connection between embodied and disembodied

Spirits.

In the first place, embodied Spirits are discon nected from anything outside of them, by material organs, all of which are liable to err, and hence their testimony cannot amount to reasons. The point now before us is the reasonableness of your theory, which being compound, cannot be sustained by consciousness. Now, I say, you are utterly unable to give one reason in its favor. Is it not therefore credulity to believe a presumed reasonable proposition not sustained by consciousness, and consciousness, and not sustained by reasons? What think you?

W. S. GRAYSON.

NEW YORK, SATURDAY, JULY 21, 1855.

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Thought, like every other development of Nature, has its birth-place, infancy, boyhood, or girlhood, &c. &c.; but unlike every thing else, except the immortal Spirit, it has no old age, for perpetual youth and immortal beauty are among the characteristics of its nature. Thought in this sense, however, is something so consummately grand and sublimely beautiful, as to make all ages and na tions its echo and reflection; for it has not only the power of the magician, by which it converts the homely into beautiful things-but the authority that dignifies them wth some mission characteristic of their nature and power. In a broad and utilitarian sense, therefore, it may be said, nothing can be absurd or insignificant, however homely or plain its external dress, that has its uses. And this reminds us that the family of man have lost much of the culture which the world's past experience much behind in point of development, from neseemed of insignificance and unimportance. So paper, the type being well cut and of good size. glecting to study the USES of things, which, at first, generally true is this of all mental developments. whether considered with reference to a compreprehensive and authoritative philosophy of the work in hand.

opment of the Diviue Drama, fitly illustrates the "Gamblers in 'Spiritualism'-who have spent neglect, which so commonly attends the infancy of a lifetime in the rejection of a time-honored revecorded within the past five years, there can be no ing God. doubt but thousands of others might have been wisely selected and put on record for the use of the future historian or philosopher, were men inclined to, or in the habit of treating strangers kindly, supposing it a possibility to entertain angels unawares; but neglecting this, the antagonism of the times, as well as the method by which Spiritualism was examined, condemned, and exposed, all tended to make this neglect most natural.-In all probability, therefore, there will be a deficiency in the number and phases of the early manifestations, so that in Spiritualism as in nearly every other phase of religious and mental development, the future historian will have to substitute conjecture or traditional rumor, at some point in the historic argument, without the actors now living should make such compilation as may be needed to supply this defect, ere they leave for the Spirit world. It may be, however, that there are many such compilations going on in private, but owing to the moral cowardice of the time, they must be pesthumous in character, which will very much destroy their usefulness and authority, for any one from among the living. Looking from this standopinions. Still, there has been and are important large department of the Spiritual phenomena, which must take away very much from its force and power, until understood by a more correct method of analyzation, for that will be the only way by which the past facts are to be translated. The defect we have in mind springs both from

ignorance and neglect-ignorance, so far as the Age is destitute of an authorative Anthropology, or science of the mind, by which the characteristics the Protestant fold. Human authority and human and disposed to hold that found good. of the Medium may be separated from the commu- philosophy too often usurp the place that belongs nications of the Spirit, that the limitations of both Spirit and Medium may be known; and neglect, inspirit and Medium may be known; and neglect, inasmuch as there is by far too much sensitiveness on
of souls, by the straight-jacket of system or prejuter, but with the kindest feelings. All Spiritualists the score of questioning and interrogating the medice that find no warrant in the Scriptures. Many diums with reference to their general methods of an author has been condemned as a "heretic," thought, habits of culture, strong and weak points whose chief error lay in manly thinking, with the Bible for his prompter. And not a few cold-bloodof character, and in how much and in what way ded reviewers, carrying their philosophical theories they are effected by changes in the atmosphere, even into the domain of a practical theology, where social circumstances, bodily fatigue, &c., through- the sole design is salvation, dispatch a book, or a

per order of time, for the very accumulation of facts | ual repast provided by christian benevolence, the will force the man of method into classification and hungering mortals who are half famished by the order, so that, ultimately, life will be one unbroken chain of mental and Spiritual sequences, authorative and final on such developments as may thus culminate in harmonic order.

that something besides thanks are due to the Editor lish, both to gratify the author, W. S. Grayson, and publisher of these volumes, since, in the neat and instruct the reader, as we wish the latter to have a large share of the mental and Spiritual experi- phy of Spiritualism, and learn of what stuff metapossible, will supply the early omissions in the Bible, as he has already rublished a work of 364 such places. history of Spiritualism, of which we have spoken. pages, of "An Attempt to Exhibit the True Theory To say that such a work should be in the library of of Christianity," which was noticed by us over a every well read Spiritualist, is saying nothing more year ago in the columns of this paper. than might suggest itself to any one acquainted graph to be.

consider the importance of this publication, for it not warrant the undertaking. liable facts, for those conclusions to be worth any leave him alone in his glory.

thing to the thinker of the future. will not be the frivolous "may bes" of the blow hot and blow cold of investigator, but the positive inductions and re- the title of a small eight-paged quarterly issue, Ewer's imposition on the public opinion of Califorliable conclusions of earnest Spirits in and out of mostly devoted to Spiritualism. Published by J. nia, as to the nature, tendency and destiny of Spir-prayer was offered by Mr. Toohey. The Spirits has been the result? Why, according to the the form, that are unfolding the destiny of future civilization in thus expanding and elaborating the philosophy of Spiritualism. To this class, in an philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism. To the subjects most interesting and instance of the philosophy of Spiritualism. To the philosophy of Spiritualism of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism of the philosophy of Spiritualism. To this class, in an of the philosophy of Spiritualism of the philosophy of Spiritualism. To the philosophy of Spiritualism of the philosophy civilization in thus expanding and elaborating the Ct. Occasionally we have seen long and earnest lowing, it has in no way effected the faith of the especial manner, these volumes commend them- thing, the editor looks at the Spiritual developments mental emancipation. selves, for beside the many facts that have come of the ages from the critical stand point, though by from the North and the South, the East and the what authority he decides on what is and is not or lits leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? The true continue to see its unfoldings in every season of its leaders hirelings and mercenaries? selves, for beside the many facts that have come of the ages from the critical stand point, though by essays of the boldest and most radical character say. The present number is mostly devoted to an the philosophy of Spirit-intercourse is educational are there to suggest method, awaken thought, and Analysis of Spiritualism, or that phase of it that as well as emancipational in all its unfoldings.—Ed. help the reader to conclusions.

In conclusion, we feel free to say that the time the labors of Andrew J. Davis. will come when this series will be a family legacy of The size of the Herald would not admit of an exgreat price to those who may be the fortunate tended review, so the merits and demerits of Mr. owners; for though other and more stupendous Davis, or rather the philosophy that has come manifestations may come in the future, the lover of through him, is summed up in brief but significant when we Spiritualism will linger over the memory of its in- statements. The following extract embodies the and see Nature's stupendous works, that have mov- nued: fancy and youth, because the storms that rocked editor's reasons why Spiritualism, like all other ed on for ages and ages-that have rolled and its cradle, and the conflects that educated its genius phases of Spirit unfolding, should be analyzed and buried beneath its surface millions and millions of thoughts of Spirit forms, and painted them with and purified its Spirit, will be endeared by the re- criticised. collection that its Structure and Philosophy was perfected by suffering in the school of experience and active life.

nish themselves with these volumes at the earliest convenience, for besides their real value, they look neatness and correctness of this publishing house, being cleanly and well printed on good substantial

SPIRITUAL GAMBLERS. The American Messenger is the title of a month- the following will show: human miud, or in the limited sense of individual ly paper, published in the principal cities of the

Short as this extract is, there is much misstatement and misconception in it, for it not only they are quite too arbitrary, unphilosophic and conignores the jucts of Spiritualism without proof, but tracted, indeed they embrace all the assumption of terial world; let learned divines hoot at the docimpugnes the *motives* and assails the character of popedoir, and the follies of "the latter day saints." We are impressed that Mr. Davis should be in a men and women, whose integrity never was, nor great measure excused, for he has only sought to ever will be questioned, save by writers in Spirit teach others what he himself never had a particle and fellowship, with the author of the above. of knowledge of. Mr. Davis and his millions of fol-Still, we cannot attach enough importance or re- lowers will excuse me, when I say, and in the spect to the statements, to contradict and correct greatest kindness too, that Mr. Davis is a perfect them, for the man who so far forgets good sense will ever bewilder and trammel every Spiritual asand common civility as to assume that he only un- piration within its conventional forces. derstands "the word of God," is either a simpleton or a functic, and incapable alike of reasoning for in that which ignores both his philosophy and faith pace with the march of advancement; I need not himself, or instructing another.

scientific applications than any that has yet come to our notice. A record or compilation of facts, however, is the first thing, for it cannot be too fre-other developments that may come to our notice, as broad as the responsibility for conclusions is dignified and enhobling. In this spirit, we exhaust the first thing, for it cannot be too fre-other developments that may come to our notice, other developments t neglected, that one good fact is worth a thousand without thinking of the "credulous multitude," or seeking to reject or ignore "a time honored reveluomissions in the observing and reporting of a very of the majority of the Spiritual family, who will be prompt to acknowledge their surprise, while ac- for their liberal exchange with our little sheet, and the rude and unfair attacks which an ignorant and cepting the truth of the following, however humilisting it may be to find the good sense of the man "We consider that the Christian Spiritualist liating it may be to find the good sense of the man contradicting the dogmatic assumptions of the sectarian. He concludes as follows:

mouldy bread of the schools.'

SPIRITUALISM COMBATTED.

The reader will find under this heading, an arti-The reader will discover from these reflections cle on the first page of this issue, which we pub-

We have no disposition to enter into any arguof the Spiritual family know the Spiritual Tele- meaning of a word, since the church polemics of the fulness of those composing the Circle. past, and the theological controversies of the pre-

is nearly, if not quite time, that Spiritualists com- Beside which, the authority of finels are so potent, ANNUAL MEETING OF THE SOCIETY FOR THE DIFmenced to study the genius of the facts and com-that a man declaiming against their authority, is munications they are in the daily, almost hourly but holding up his rush-light to put out the sun; ascertain the family likeness of such class, phase, therefore, Mr. Grayson cannot find the means for July 30th, at 11, A. M.

FRIENDLY THOUGH CRITICAL.

Star in the East, and Apostolic Baptist Herald, is has sprung into being from the writings and through

He says:

"In view of the unprecedented advancement of the cause of Spiritualism, as claimed by its friends, In conclusion, we recommend our friends to fur- and the promised glories that her worthy and gifted seers and champions, with more than prophetic growing upward in the scale of existence, and movvision, heralded to the benighted inhabitants of the ing steadily on the downward steps to the grave: earth, the world asks, and justice demands some of the culture which the world's past experience good in a library. They are got up with the usual realization of their fostered hopes. The day is come, when the world will be tried, and the people will is there more momentous than that of a future expriests, and seers, will be scanned and judged acwe are lost in the multiplicity of creeds; sect after
back to you freighted with blessings, for they are old age is now upon him, and he is almost about cording to the result of their labors."

That the reviewer comes to his work in the love of it, and with great good will towards Mr. Davis, abaud to be observed? or is the reasoning of a

"Our impressions have waded with pleasing emogrowth—and with reference to personal history— Union, by the Tract Society, which is so crelusively tions, the new philosophy, upon whose bosom that neither the philosopher or biographer can profound as to know what is, while contending for stands deeply impressed the name of Andrew Jackhelp regretting the carclessness and neglect at- "the word of God ONLY," and so orthodox as to ac- son Davis, to which he and his devotees have attending this department of human industry, when either attempt to look up the necessary facts for the ing for and needing "the work of the Spirit only." tached the borrowed title of "Seer." We admire the man much, and there are immortal truths in his philosophy, which will increase with the un-That Spiritualism should come under the censure ending years of Deity. We deem Mr. Dayis' phi-What is so generally true, therefore, cannot be of so profound, orthodoxand pious a publication, is losophy the best, because the truest that was ever false, when we speak of the Spirit Rappings and not at all wonderful, but the particular thing for given to the world, upon the subject it teaches; the varied phenomena that have come into life, and which we are "taken to do" does surprise us, inasgrown into importance and dignity since the admuch as most of the phases of Spirit development

and while we testify to the correctness of Mr. Dais philosophy, we feel deeply impressed to say to
the world, that Mr. Davis has committed one unforto gather the grandands of progress, with which to vent of the first manifestation in Hydesville, N. Y. and unfolding, came to the age unlooked for, and tunate mistake; yes, one jatal error, a mistake, if The history of this phase of life's unfolding, des- in many cases, against the wish of the afterwards not corrected, is sure to hold him and all his followtined to fill such an important place in the devel-

that will take to the heart, and make man learn The error here deplored, is the materiality of Mr. that his own good deeds are the only source from Davis' teachings, which traces all manifestations of whence he shall derive a pleasure—that the exmost unings, and the consequences resulting from the dead, to draw away the cresulting munications from the dead, to draw away the cresulting munications from the dead, to draw away the cresulting of material laws, and calls forth the corded within the past five years, there can be no following positive language:

> "We cannot receive Mr. Davis' conclusions, for stranger to true Spiritualism, and his philosophy

as the writer of these extracts, any limitation he seek to convince the unbeliever, for time will do Besides which the assumption of the word of should make, or criticism he might offer, should be its might; that work. I will only say that mind is proving its might; that the intelligent, the Spiritual sub-God only is so exclusive and dogmatic as to des- received in the spirit of tolerant and charitable distroy its force with all tolerant and liberal thinkers, crimination, for the writer evidently wishes to tell heavens its benign influence. for great Wisdom, honesty, and disinterestedness "the truth in the love of it." In this spirit we are needed, to say positively where and what is, and accept the following notice, although the philosophic many of its wonderful revealings, and to present who has "the word of God only," since this quali- and general conclusions of this paper are to come itself as a subject worthy of the deepest inquiry, fication is the one thing above all others, that has up hereafter for examination and judgment. We is clearly established by its thousands of believers. to try the Spirits, and that command does not imdivided christendom to a man. Most of these control shall be pleased to read anything the reviewer may As I said before, let skeptics laugh—let divines versies however, are foreign to true christianity, and see fit to write for our benefit, though we may difis at morety to can in question the trumminess of a statement, when the only true witness has passed from among the living. Looking from this standthe profoundest students of Europe, consider "the truth, rather than criticism or fault-finding fur- rial of which they will form a great Spiritual whole to guide you on earth, and compare, and contrast, talked, so I picked up the abhorred book and depoint at the works at the head of this notice, we point at the works at the head of this notice, we The chorn insignation therefore is not conclusions. —let not the wild and sift the good from the evil; but let the unparted with visions of no great beauty before my point at the works at the head of this notice, we can hardly attach too much importance to their publication, because they are not only authoritated by the fundamental principles of least and legitimete works at the head of this notice, we can hardly attach too much importance to their publication, because they are not only authoritated by the fundamental principles of least to the fundamental principles of least to the mind, of some future scene in the Spirit world, of least to the mind, of some future scene in the Spirit world, of least to the mind, of some future scene in the Spirit world, of least to the mind, of some future scene in the Spirit world, of least to the hollow babble of earth, like the light from Heaven, till, like the light from him which would have placed but condemned by the fundamental principles of rect and legitimate method to correct personal mind can communicate with mind, and with its contrasts more beautifully with its opposite. tive as fragments of history, but they outline the potential but condemned by the fundamental principles of rect and legitimate method to correct personal mind can communicate with mind, and with its necessity of a method, much more severe in its as broad as the responsibility for conclusions is tween our powers and limitations, our merits and the future.

The editor of the Star in the East thus concludes as to this tout ensemble of the paper:

please accept our kind regards and many thanks cism and controversy in defending his faith from

the degree in which this simplest, most vital prin- and its tendency is to an elevated plain of the Spirciple of the Protestant faith is ignored even within itual field. It seems willing to examine all things,

> general conclusions, we find, conflict with true Spidislike Spiritualism. will find this paper very interesting; and the price most: the calm sun-lit temper that looks upon the is so low that all may enjoy its perusal."

SPIRIT MANIFESTATIONS IN ROSS CO. OHIO.

Under this heading, the reader will find on the These errors, however, will be corrected in the pro- verse; thus frightening away from the rich Spirit- may seem to be the most natural manifestation of man's being taken up bodily and carried through view:the air, but reflection destroys the marvellous in it, past history and present development of Spirit-

manifestations to those at Koons and elsewhere, never again to be broken. ences of the Republic of Spiritualism, with a vast physical arguments are composed. Mr. Grayson will be consequent to its completion, and an ob-

FUSION OF SPIRITUAL KNOWLEDGE

To do this, however, the student of Spiritism will effort of ours would fail of convincing him, the more officers to be elected for the ensuing year, and have to surround him with well attested and re- as reason, in his opinion, is very imperfect. So we other business items attended to, connected with heart than the cold and terrible NEGATION which But, again, admitting that Spiritualism is a This correction is made for the benefit of all, who the interest and usefulness of the Society.

SPIRITISM IN CALIFORNIA.

Whatever may have been the effect of Mr.

THE DESTINY OF SPIRITUALISM. The following communication, entitled "Scraps from my Portfolio," by "Almarin," has found its George has hands, because he can press you tightway to our table, with a request to publish. The ly with them. [A lady here explained that she

When we quietly and calmly reflect, look around as the Spirit described.] The Spirit then contimortals, some of whom live on record, while millions are lost, leaving no more trace of their names great wings, but angels have no use for them; we beautiful morning. My thoughts revert to the or associations than can be found of the substances have cars and we sail through the air; and we dawning of a brighter morn, which is being usign of which they were physically or mentally com- hear, see, speak, walk, and taste. I love you all, ed in, but those thoughts are saddened by the posed, and still see that nature moves on at its and little angels are gathered around you, and flection that it will be a long time before the desteady and certain pace, and earth's inhabitants they watch over you, and they act as mediums for ness enveloping many minds will be so far dispersional and many minds will be so far dispersional a ing steadily on the downward steps to the grave; you between different spheres, because little Eva ed as to enable them to see their own gloomy spe -when, I say, we but quietly and calmly reflect, look around and see all this, what question, then, They fly off like little stars, and bear your wishes Prophets, istence? Then, when we seek to fathom futurity, sect have sought to learn us the straight road to never turned away empty. God delights in little to depart. His outer senses are being closed, hear Heaven. Heaven, is there such an abode? Are children, and little Eva is a Spirit worth teaching, ing about entirely gone, and sight beginning to feel the arguments of an Aristotle, a Voltaire, or a Mir-Plato, a Luther, a Calvin, a Swedenbourg, a Bacon to be our guide—all wise and learned philosophers? When mighty minds differ, that have dove into the she develops, she may be fitted for the greatest volume there, and by writing, informed him past and science as deep as the subject is import- and highest uses. ant, to fathom it—when they differ, how can we, less versed in theology and science, form any correct view? But a new era is dawning—the era when man's own reason and senses will be his guide—an era when mighty mind will upward, and read from the records of Heaven the true history of the past, and reveal the future! It seems a bold, a wild, a frenzied thought; but it is coming—that

the era of Spiritism. Let fatalists tell us we are but material substances, to moulder away and be but an item in the matrine, and drilled priests instill their superstitious harangues in the minds of their subjects, and teach them to look up to them as the only recipients of divine favor, and through them only will they be enabled to receive admonition; let skeptics laugh; let ideal writers dwell in fancy, and conjure up romances to entrap who e'er they may—all, all cannot, will not stop the steady course of nature's developments, no more than they can stop the revo-

to gather the garlands of progress, with which to

crown the 19th century as an era when mind, un-

lutions of the sun or the moon. I need not enter into the subject, for it is already

That Spiritualism to the candid investigator can-

has risen up in the battle of life, to champion the "The Christian Spiritualist and its friends will right and vindicate the truth, has had to use critia reckless ministry has made upon Spiritualismranks second to none in America, for talent and the question of the age, when many of them would Spiritual investigation. The great beauty in its be only too happy to lay aside the issues of the contributors, seems most conspicuous in the lati- critic for a constructive faith and a philosophic "We confess some humiliation when we think of tude given to the great principle of INDIVIDUALITY, theology. The work heading this notice, however, even when most pertinent and searching in its reason for those, who are ever ready to make cap-"The premises accepted by this paper, and its criticism, that few can object to the spirit or medital out of nothing, when they can do so at the exfriends, we mostly approve and admire; but their thod of the argument, however much they may

For ourself, we know not which to admire the and pertinent: crude and misshapen conceptions of the Doctor or lief that "pot should not call kettle black." conflict of Ages.

of man requires. It has the merit of tangibility, at least; and is infinitely more satisfactory to the degeneracy. the discourse we are considering offers for our belief.' scandalous evil-who is to blame for that state of may wish to examine the fact.

NOTES FROM EVA'S CIRCLE.

No. 1, LUDLOW PLACE, July 14, 1855. The Circle was opened by singing, after which

structive. Some of you have seen the benefit of fold. Is there not a fault, then, in orthodox We copy from the San Francisco Golden Era of this knowledge within the past month, and you somewhere? Is it not effete and stupid? Area

> After a short interval, mainly spent in conversation, the sounds were again heard, and the following was given :

opinions advanced are rather novel, and are boldly had just received a manifestation on her person

Uncle George says people once had strange is their especial charge, and they are unlimited.— roundings. Let me illustrate. holy mission.

GEORGE AND LITTLE GEORGE.

ability of Spirits to transport living forms from one then desired that he read it with great care, point to another through the air. The Spirits though some of the new truths (to him) therein to affirmed that the manifestation was not only possi- corded might at first seem like great absurding ble, but that it had occurred repeatedly.

And soon after the following was given:-

addressed to the same Spirit in a previous Circle placing light before another Spirit, near another in regard to the locality of the Spirit-world, the opening. Blessed thought! how soon thou wert laws to which it was subject as a body, and the doomed to die!

the Spirit-worlds corresponding to them.

minutes. The answer was pertinent, however, and he could not judge between truth and energian covering both the question and the point of some that she understood we (Spiritualists) threw away pare remarks made by the questioner early in the the Bible, and our books taught us to look upon Where a reviewer is so free to acknowledge merit familiar to the minds of all who are eager to keep evening. It purported to come from the Spirit that book as we would upon all others, and judge Bret previously communicating, and was as follows: - of its truth by the same standard, that she had al-

> bidding, but God has made our duty plain, and we never read them, and never expected to," with much may not depart therefrom. You are commanded more of the same import.

[ADJOURNED.]

THE EVILS OF SPIRITUALISM.

The Spiritualist, like every other advocate that of this city, has had to lament the evils of Spiritualism, within the past week, to the glory of ormental derangement of a young lady in Boston, who "was formerly a teacher in one of the public and myself? Why scorn that, which I see now to schools," and a believer in Spiritualism. How much Spiritualsim had to do with her derangement, does not appear, but the fact, she believed in the maniremarks from the Sunday Despatch are well timed

the clear, good sense that brings light and know- Spiritualism works evil, it does no more than other ledge to soothe and harmonise this new issue in the religious isms; but the parsons and the religious sues the advocates of our philosophy into all the press are very bitter against Spiritualism. If a be- affairs of life. At Mr. Howard's, the manifesta-We recommend the "Review," therefore, to all liever in this new faith commits an offence, it is laid tions increase in beauty and power, but as it is a fourth page, a clear, positive, and circumstantial who may need such aid, while seeking for light, as to his Spiritualism; if he runs mad, it is because lowly place, the meek and humble fellowers of out the varying phases of their mental and physical evangelization, with the odious remark, "It is not Calvinistic," or "It is not Arminian," or the re-

But what is to be done about it, admitting the "I cannot find words sufficiently strong to ex- justness of the charges brought against Spiritual- secret manner. Many are firm believers when with when measured by other and kindred facts in the press my condemnation of that cheerless and ism? People, at this age of the world, will invession to be such, but when with the multiunchristian theory of a future state which isolates tigate in spite of the blind denunciation of self-man, and dissolves all those sweet and tender constituted moral and religious guides. While the ible agency, with a hint that it may be some of the bands which bind him to kindred and friends, religious press and the pulpit are pouring out vile We did not take up the pen to claborate this One of the sweetest thoughts, one of the sublimest assertions and anathemas against Spiritualism, the imponderables, as magnetism, electricity, &c. As manifestation, however, but to say, a friend of ours, hopes that sustains and consoles the disciple, in church members as well as the errant sinners are I pass along the street, I am looked upon as care in this city, is constructing a table, &c., under the direction of Spirits, with the promise, that like direction of Spirits, with the promise, that like direction of Spirits with the promise that like direction of the promise t and convenient republication here offered us, we have the benefit of Mr. G.'s views on the philoso- direction of Spirits, with the promise, that like loved on earth; and the ties of love will be joined, dishonestly, and are going over to the new faith by hibitions of folly, I am often amazed, and yet a thousands. Now, who is to blame for this, if any-"It would be difficult to conceive of an exist- body; and who is going to put a stop to the evil, sadness settles upon my soul as I see the deeps incollection of remarkable facts, which, so far as it is is no doubt a sincere and thoughtful student of the servance of the laws of harmony recognized at all to the enjoyments of society; nay, where he would nunciators, whose bigotry is equaled only by their to the enjoyments of society; nay, where he would nunciators, whose bigotry is equaled only by their del, blasphemer, humbug," leap from hearts in not feel irrepressible longings for the endearments ignorance. If Spiritualism is false, the only way looks, actions and speech, and the cry is taken up What the result will be, time, experiment, and of friendship and love. We cannot bring ourselves under Heaven to put it down is to go into it thorobservation alone can determine, but every effort to admit that affection, sympathy, love; all those oughly—probe it to the bottom and show up its should be made to ascertain if the manifestations noble sentiments which furnish this life with its falsity in a rational and consistent light. To deny green forests and over the beautiful hills until it chief attractions, are mortal, and will perish in the facts, or to attribute them to the Devil, will not an seems as if all were enraged, why and wherefore out West are indiginous to those localities by virtomb. And they will not thus perish. They are swer at all; nor will it do to stigmatize it as the they know not. with and thinking upon the probable selections to be made from a paper, such as the reading many thorative basis for conclusions than the value and more thorough passivity of the mediums and faith-When the table &c is completed, we shall give detailed statement of its possibilities that the detailed statement of the de short time before his death, 'to the society of the to be of avail, and none but numskulls will resort We wish, however, to add a word more, and if sent, are not at all suggestive of the good likely to a detailed statement of its peculiarities, that others come again and receive you to myself, that where I bers of some one of the score or two of orthodox need be, a stronger word, to induce the reader to spring from such mental efforts, and therefore do may make like experiments, and thus aid progress, am, there we may be also.' And yet, notwith-denominations. Why has it not occurred to parstanding this is the great need of the human heart, sons and sectarian editors to war against orthodoxy and Scripture affirms it, in its most emphatic and on the ground they assume in fighting against stench, yet there is a process of purification going solemn utterances, there are those, and even pro- Spiritualism. For no other reason than because on, which we are assured, will eventually render fessed ministers of the Gospel, who deny it, and they did not consider it for their interest to do it, the waters sweet and pleasant. Jas. E. Cowre. munications they are in the daily, almost hourly but holding up his rush-light to put out the sun; habit of receiving. There is no way to do this, other than by comparing fact with fact, until we ascertain the family likeness of such class, phase.

The Members of this Society will please bear in mind the above meeting, which will be held at the family likeness of such class, phase.

The Members of this Society will please bear in mind the above meeting, which will be held at the family likeness of such class, phase, therefore, Mr. Grayson cannot find the means for July 30th, at 11, A. M. and social affections shall find and meet a most the church system of the day? If its own wea- which made the opposition of Rev. Mr. Tupper to or combination of facts as may warrant Philosophic, correcting his opinions in this and other Spiritual |. The duties of the occasion will require a full at- perfect enjoyment.' Such a state, so sneeringly pons were turned against the modern church, we Spiritualism, appear rather unwise, to say the least Scientific, and Religious conclusions from the same. publications, we must conclude that any direct tendance, as a report of the past year is to be read, spoken of, is precisely that state which the nature are afraid it would suffer some, and not unjustly, of it, which needs to be corrected, as to the local

society which engenders and fosters such an evil Plainly it is those who have assumed to themselve the moral and religious training of mankind. The have been at it since the days of Moses; and whe sheep. It will not bear its own weight even, much less afford any kind of protection. If the modern church would put down Spiritualism, it must resort to common sense, research and honest argument; "Dear mother: You know that your little and the moment it does this, it will cease to be the modern church. Old orthodoxy is doomed-it has been weighed in the balance and found wanting

> [For the Christian Spiritualis: THE FRUIT OF PREJUDICE. MOUNT LEOLIA, near Greenbush, Ind., July 4th, 1855.

Where I now board, there is an old man. He far away into the more celestial circles and come has seen his eighty summers, but the winter and you are willing to prepare her for a high and but still by the aid of glasses, he reads nearly a the time. These are his companions—books and Pray for her, and teach her to pray to God, as papers. Last evening I took Judge E.'s second would lend it to him if he would read it. He lock. ed at it, seemed to be much interested, and replied Some conversation here was held touching the that he would be very glad of the opportunity. vet if he could view them aside from prejudice or educational opinions and restraints, he would learn "I have taken a side view of the worlds in which much of that land of which he would soon become ou are deeply interested, and I will give you an an inhabitant, and become acquainred with its too fettered, can grasp its power—an era when all reli- account of my investigations soon. I am interested graphy and the characteristics of its people I gions will be immersed in one great whole—an era in the questions which you asked a few weeks knew the truth would commend itself to his july. ago, and when last you called on me, or rather ment, and my heart beat high in anticipation of called for an explanation, I only felt the force of the pleasure it would afford him, and that his mar tending a new line of communication which may vested with a new charm; and I retired with a jet eventually throw light on the subject referred to." in my soul, and a calm on my mind, derived from This communication had reference to questions the consciousness that I would be instrumental in

means which Spirits from this sphere had of visit- This morning as I was about to leave for my laing or communicating with other planets and bors, the old man's daughter, the lady of the mansion! said "she wished I would take that book The next communication was in response to a away with me, she did not wish the old man to written question, which we did not get on our read it, his mind was not as strong as it used to be "You should be open hearted and frank where ways studied the Bible, and so had her father, and a few meet for mutual instruction. It is our desire she didn't wish him to read anything which would the stance of which it is composed is drawing from the to perform our duties according to the laws by weaken his faith therein, that she did not want any prefit which we are governed. You may think it strange more books of that character brought into the his and even unkind for Spirits to refuse to do your house, neither that her family read them. She had

> ply that you shall be harsh in judgment, but that ideas were wrong, and others very crude, all based ing that light from him, which would have placed him far above his present situation in the spheres of bright, pure, angel ones, where all the noble aspirations of his soul would have been more than The pious and dignified Journal of Commerce realized, while now he must toil, and labor, and and the benevolent and sympathetic Daily Express dwell in comparative darkness for years, to gain that knowledge requisite for his advancement, which he might have obtained in as many days thodoxy and the great joy of all the pious and here. And I see the daughter in anguish exclaimrespectable christians in Wall street. The occasion ing, "Why, O, why, did I repulse the messenger that call forth this melancholy whine, was the of light, and bring this great darkness, this ever deepening shadow of night upon my dear father

be TRUTH?" It really seems to me as if this is the darkes: place in all the country. Priestly ones are never is so mild and respectful in the corrections it offers, festations and Spirit intercourse, is an all sufficient ceasing in their endeavors to arouse the prejudies of the sheep under their care, and thus hem them in by an impregnable wall. It appears as though pense of Spiritualism. For all such, the following our labor was in vain, so strenuous are the efforts of the devil-theory advocates in crushing out every plant bearing any semblence of truth which we are nourishing with our tears and prayers. The more "We like to see fair play, and are firm in the bed demonstrations we have of Spirit-life, the higher rises the tide of bigoted persecution, and it pur-Jesus wont go near. Communications are written may seem to be the most natural manifestation of mind, when we attempt to realize the fuct, of a man's being taken up bodily and corried theoret. The work is finely got up, good paper, large, clear unlism, and no opportunity to cast odium upon this through the hands of the simple minded werthy of new ism, is allowed to pass. It is the great moral being entitled, Spirit productions from an examed only not being taken up bodily and corried theoret.

> The editor of the paper, here, treats us with contempt, publishes falsehoods and refuses us an insult by saying, "he has enough better nonsense to print." But we cease not to stir up the cess-pool of such intolerance, and though it makes awful the waters sweet and pleasant. JAS. E. COWEE.

> Correction.—We copied a statement of fact, some weeks since, from the Eastport Sentinel of its development was Orono and not Wiscasset.

CREATION OF EVE. BY MRS. E. H. EVANS.

 $_{\circ,\Delta,\mathrm{ad}}^{-}$ the Evening and the Morning were the sixth day, $_{\circ,0}^{\circ,0}(\mathfrak{S};1,\mathfrak{S})$.

erwas dawn over Eden—yet brightly on high marning star shone in the pearl-tinted sky: Teas dawn over Eden, and dimly yet fair, and valley and stream in the pure balmy air.

room Silence and Slumber twin-spirits, reclined, Figure and a breath of the flower-scented wind: sacabas cach leaf within forest and glade Systems so and an extraction by tancy displayed.

Bir O, had you gazed in each covert of green, Rip O. and you galess in cash collect of green, What wenders of joy-thrilling life had you seen; From brings of grandeur, of grace and of power From remes of quadrant, or some land of power. To the brightest and least that have birth in a flower. Then is median in beauty, with soft-throbbing breast,

1 den 2 m-mar in orange wind at infooting East warder of Eden had fluttered to rest; with a warmer of the control and many feet to rest;
With a slide in winged rescents, so brilliant and fair, They seemed as if painted by angels in air. Yet street was the stiffness. No song-loving sprite

Yet steams with the removes round mountain and height; Energy terms and from his palace on high, Why can't nettine sun from his palace on high, To wait purphishes of day in the sky?

But it at the glory, a tremulous ray Flow a bow in the shadowy distance away? Vi. well knew the angels that favored retreat, Fig. and the names where the scraphim meet

A fogo with whose beauty nought else might compare. Tahving 'yet stilled not by death to repose. With a cheek and a bosom like new-fallen snow No grown her brow needed-her glory was there

in the soft, silken tresses of sunny-hued hair ; No tobes of adorning in loving embrace Fig. 4 d these limbs that were peerless in grace Collina angel but die-so trenseendent her air, Use you'd deem a lost scraph you gazed upon there saidless the hands, though by flowers caressed.

Tienes per of her Maker-in an instant to life Secretly up using, with soul-beaming eyes.

she wase rate repture 'neath Eden's blue stires Ere les choek and her lips were the hue of the rose Then slowly, adomiz, she knott on the sod, And rened her bright brow at the feet of her God

Then from looked the sun like a monarch on high While the angel of glory swept silently by: all Eden, melodious, rejoiced to receive From the hand of Jehovah the beautiful Eve!

> [For the Christian Spiritualist.] EVENING THOUGHTS.

Man upon this planet is deeply buried beneath a super-incumbent weight of gross materiality. The present condition of external substance itself is unfarcrable to the harmonic culture of the human soul. Seven-eights of all the inhabitants of even the most advanced regions of the globe may be said to have little or no physical incentives to meral culture. By physical incentives, I mean a favorable condition of the body, adopting it to the telerly reception of those terrestrial influences which correspond to influx in the Spiritual degree.

The deprayed child of vicious and abandoned parents suffers from a physical organization diseased and perverted even to its lowest molecule. his material structure.

table to an O Man, of all thy brother's deeds, At sing try self what influence sowed the seeds Of latent wrong that ripened into crimes, Like Eden flowers, been planted in thy breast. For he we friends, honor happiness and bliss, Fern concless, friendless, plunged in grief's aby---Adamic, wreck on wrong's tempestuous ways, Ask re in vain of histon or the grave.

It is reasonable to infer that the observance of the physical laws, from motives of purity and honor, must result in the development of suitable harmonichelles, in tenements for the indwelling human Spirit. Then that which a Poet of the Interior will be realized on earth, and all men perceive

The lody is the Spirit's shrine. Of seistance pure and crystalline, And dots with each pure thought refine. Tall all its pressness from it dies. Like morning mists from sunlit skies. And rising through eternity's Vast evels of unfading spheres.

That form in God's own light appears.

By Mening through Love's eternal years

I1I. The advent of the Time Man is that for which for others; but still I must doubt for myself. the whole creation groaneth in bondage until now.

"When the Perfect Man is come, Earth and Heaven shall be his home : In alternate periods, he In their both shall seem and be Heaven by night and earth by day, Shall Lebold his wonder way. With the material senses fine, He shall dwell in space and time.

been sung:-

And shall be a separate part Of great Nature's mother's heart. la his veins the sun shall glow, In his pulse the earth-life flow. Each itself in contact sweet. Thall with life his rapid feet

Flower, and gem, and bird, and tree, Shall become society. All that lives and all that feels Utter to his heart appeals. Speaking in a separate tongue, Uttering Wisdom ever young.

His great sympathy shall flow Through all forms of life below ; Flowers and birds shall talk to him, And the stars that overswim Through their heaven-revealing eyes, Utter speech of Paradise.

Largely gifted, largely blest, Of the world and sky possessed, He shall be great Nature's heir-Lord of earth and see and air. Lake a benediction dwell. Doing all things wise and well.

Love and Wisdom shall impart To his speech a natural art; Clothing all his thoughts with grace, Shining, radiant, through his face. Like the dew-drop he shall rise To the upper harmonies.

Fairer he than Adam old, Earth shall be his Eden-fold. Making life all cestacy; When he sleeps his Spirit free, Rising from his outer form, Shall anticipate the morn. Rising from the body's bars Through the silent gates of sleep, He the night shall overleap, Finding daylight in the stars."

IV.

The grandest thoughts are never recognized as revolutionize public opinion at last, having by degrees magnetized the race.

The great Poem is always a prophecy, outrolling as it does in many-splendored words in harmonies of rythm that shake the soul; or winding in flutelike melody through all the secret solitudes of peopled memory-peopled with rich thoughts, with not to be despised; but compared with the pleasacred remembrances, with haunting forms and sures of intellect, or the more exalted joys of the with ideal glories, with wonder, and love, and Spiritual sense, they hold the same relation that reverence, that cannot die.

The mathematician addresses those faculties that are strictly finite. The political economist confines himself to terrestrial problems, addressing his argument to the brain, treating merely economic questions. Unlike these, the Poet liberates the imprisoned genius. When his inspirations have thoroughly quickened, us we cease to live in the sensuous and in the finite, and ascend by anticipation to unbounded powers, and uncontaminated attri-

down the ideal into the region of the possible, and are the creations of a "heat-oppressed brain," and gradually leads it out into the most palpable actual. that we can virtually disarm life of its thorns, by breasted earthly waters with steady keel. Ere a and Confidence in Man. So, Louise, dear, after plough turned the furrow, it was perceived in the this queer sort of a homily, or what-not, let me fertile fields of the imagination. All invention is wish you a merry Thanksgiving, and a full heart, indebted for its first and essential ideas to the that acknowledges it in all its meaning. imaginative rowers.

For the Christian Spiritualist. LEADINGS OF THE SPIRIT.

IN A SERIES OF LETTERS.

LETTER XI.

THE PURITAN HOLIDAY.

Springfield, Nov. 25, 1851. My DEAR LOUISE:-You will see by the date of this, that I am already removed to my new home, and a lovely one it promises to be. You understand, doubtless, that I am to be an associate Editor of the Spirit Messenger. It is already a beautiful print, and I hope to see it improved, for Mr. Ambler has had altogether too much on his hands. Frer form of discordant and depraved sensation is and could neither do his line mind, his great cause, bigsten in that organization by the surrounding nor his beautiful paper, justice. So you see that I circumstances, until at length the child becomes am now fairly enlisted in the work, regularly harthe man, to follow out the course of life, which is nessed and labeled, an acknowledged and recognized prefigured from his birth in the very condition of Reformer, of that last and most obnoxious dye, termed Spiritualism. Who could have foreseen this two years ago? Yet here have I been led, simply by a new sense of right, truth and duty. How differently the same thing looks to us, when seen from a different point of view! Well, here I am, ready to do battle for the Right, yet armed only with the weapons of Truth and Love.

But I have an interesting piece of intelligence for you. I have just received a letter from Reverend Charles Hammond, of Rechester, New York, of whom I know nothing, save that some of his brother clergymen, and among them, Mr. Ambler, speak of him as a most excellent and worthy man, with a really child-like sincerity and honesty of heart. In this letter are writings by different Spirits, apparently; for the Chirography is very difprophetically sings concerning the human body, ferent; yet they all agree in one point, which is, that I shall become a Writing Medium. This intelligence has affected me very strangely. I do not disbelieve, but I cannot comprehend it. Will the Heavens indeed open for me? I am requested to sit about a half an hour once every day, with a pen held in the hand, ready for writing. Spirits see what will be done with your hand," is the continual assertion of these communications. O that I, too, could see! I fear for myself! My temperament is so highly irritable! How can it be controlled? How can I be made passive-I, who was never still a single waking moment of my life. I believe

I must contrive to have you visit this beautiful There russ a universal rrophecy through human town, for a few days at least, while I am here. I trains of the coming of the true and perfect Being, am sure you would be charmed with the country who shall at once claim kindred with the angel in and seenery round about. I should not dare trust the dorlors completeness, in the orb-like symmetry myself with a description; it would not be creditof adiabely balanced character, and vindicate his ed. The scenery, now especially, when the trees universal relations to suffering and earthly humani- are clothed in the mournful magnificence of Auty by a charity which shall be as unfailing as the tumn, is too gorgeous for belief. From my window, p ings that feed the sea. For all men, as yet, are the River—the unrivalled Connecticut—is seen partial man, complete on one side of the crystal, with a considerable extent of its meandering shores and yet each conscious that the perfect crystal is -the western expanding into beautiful meadows. In figured even in their fragmentary development, the eastern stretching back to Armory Hill, and What the True Man shall be in that crowning bearing the town on its besom; and all dotted with Future that awaits the race can only be guessed Elms, or skirted with Maples, which extend along at. Were an angel to speak his thought, the inha-streets and squares, like long processions of Cardibitants would call it incomprehensible, hyperboli- nals clad in the scarlet and crimson robes of Aual, or fantastic; yet this too is, at least, uttered tumn. Never were Maples so bright before rom the heaven's in poetry. And truly hath it Never was Autumn so lovely. I could almost wish to go and lay my body down in the bright shadows which envelope our levely burial-place, if I thought that my Spirit could flit about them, and enjoy the Adieu for this time.

repose. Nov. 26. Dear Louise: This is the eve of Thanksgiving Day-a day which I suppose will be observed to-morrow all over the country, from the Atlantic States to the Pacific, by all classes of people. Greeks, Jews and Barbarians, pious Christians, believers in God's Providence, and those who see no Creator, and deny a Future-all will keep the same National Thanksgiving. And why? Because it will be generally a day of feasting and I have yet visited. How I pity the poor souls, making merry. The home-hearth to-morrow will be warmed by bright and cheerful fires, and animated by radiant and cheerful faces. To-morrow will come together, in happy unity, friends that, for long and dreary years, have been separated. Spirits will mingle together once more, that, perhaps, have been parted since the bloom of childhood first faded away. It is, indeed, and in truth, a blessed day, looking at it in no higher aspect than as it affects our moral relations. A thriceblessed day will it be, if a Nation's united thanks

will, like grateful incense, ascend to Heaven. midst of the wide-spread cheer, that we have but ing: "God bless you, sir, for that lecture, it is liable Medium, to occupy such hours in the day,

progress by a varied experience, not, however, particularly interesting to the public.—En.

make life far worse by our voluntary acts than it otherwise would be. We cover the skies with clouds, by raising the vapors from our own brains. Happiness is a condition of the soul; and if its elements are fixed there, it cannot be completely overcome by any of the accidents of life. A harmonious mind and a contented heart can find hap-God, in the madness of its own irreconcilable chacrin.

Of all the ills of life, sickness is the most difficult to bear; and when it happens to be sickness without friends to sympathize, then truly the case is, grand by those who live contemporaneous with above all things, the most forlorn. Both of us, their first conception and embodiment in words. Louise and I, have, I believe, known something of Slowly they win their way; first into secret and life's miseries-more, perhaps, than many who lonely dwelling places, and into transparent and make a greater parade of their sorrows, and degenuine spirits; by degrees they plead their cause mand a larger share of the world's commiseration; before kings and potentates of the earth. They and yet I believe that both of us have often had much to be thankful for. "Man does not live by bread alone." God has given us minds to appreciate his works, and derive from them the most exalted and the purest delights. Animal enjoyments to a race of beings, whose nature is established in and sustained by the animal, are certainly the horse, which feeds in the field, does to the being that puts a bit in his mouth, breaks his fierv spirit, and brings him, in all his strength and power, a faithful minister to his many wants and his dominating will. They are inferior, but necessary conditions in the present sphere of being.

You and I, then, will feel to-morrow that we have something to thank God for, as well as the men and women who surround us. For myself, I am in pursuit of the Philosopher's Stone; and sometimes I almost fancy that I have found it. Come what may, I try to be contented, and thank The poetical imagination is, in reality, one of God things are no worse. I am quite sure, and so the most practiced of human powers. It brings I believe you are, that one-half of our distresses The first boat sailed the seas of mind before it wrapping ourselves in a garment of Faith in God

> Mr. Brittan is, I believe, going on with his Shekinah; and yet I have seen so many of these things fail, that I tremble for its fate. I am often remindgling for a hard and doubtful existence, he said: "It is only by repeated failures that we make any progress." And this is truer than may at first appear. If there were not spirits so bold as to dare failure-as to dash into the very eyes of Fatethere could be no advance to any of these unpopular labors. The "Nineteenth Century" was, in its "The Society for the Diffusion of Spiritual Knowlway, a fine thing; but it is dead and buried, long ago. I pray that our friend may deserve, and have, a better fate than Burr. By the way, speaking of that man, I see that he has not yet succeeded in exploding everywhere the alleged humbug of Communicating Spirits. They are becoming more numerous daily; and Mr. Harris says that there are, perhaps, at present, of those who are known to possess the intermediate faculty or quality, not less than one thousand, and that they are rapidly

> I went on Sunday evening to hear Mr. Harris on this subject, once more before leaving New York. He is growing very popular, and begins now to have an audience large enough to fill quite full a small church in Eleventh street. He is a man who is evidently sincere in all he says; but he appears to be strongly tinctured with enthusiasm, and I jects. He says things of the Spirit-world that are truly very startling, and very difficult, for those who are not ready to believe almost any thing, to take in as truths or statements to be relied on. I can't tell you here any thing that happens; but ! may say, in a general form, that he is now completely under the direction of beings in another sphere, who are manifest to him in various waysthrough all the senses, I believe. At any rate, he can hear and see them. On Sunday he gave us to believe that he saw the house full of them. He begins to prophecy. In truth, I don't see that he is much short of Elisha of eld, except, perhaps, that he wants the power to perform miracles, which he may now reasonably be expected soon to pos sess. I beg you to believe that I have no disposition to ridicule what I see in him. He pleases me very much. He is often eloquent and impressive; and I cannot question his honesty of heart. I have no doubt that he has the most sincere faith in all that he advances from the pulpit; and for aught I know to the contrary, we shall all believe the same wonders soon. But I want to see and verify Medium. The work is beautifully electrotyped, things for myself. The opportunity, I hope, is contains 550 pages, octavo, and two splendid steel it will be. Such phenomena are to you, doubtiess, familiar occurrences. To me they are as marvellous, almost, as the appearance was to Moses of Jehovah in the burning bush. The very ground

where such things happen seems holy. of a sitting last night, and again, also, this morning. 553 Broadway, N. Y. At times I fancied that my hand was movedit certainly mored, and made little, fine scribbling marks on the paper, which I imputed to nervous excitement. There was also a very hard pain in Could it have been caused by the constrained posi- tions: tion? This is a strange symptom; but I dare not hope.

I must now bid you adieu, my gentle one.

Yours, ever, T. D. H.

NOTES BY THE WAY. NO. V.

New Haven, Conn., July 9th, 1855.

FRIEND TOOHEY: I am now about to leave this dark corner of the earth, for truly, it is the darkest

who are in this place, trammeled, enslaved, by the false teachings of the churches, and the absurd, idolized superstitions of the past. How true is it, "if the light that is in them be darkness, how great is that darkness."

have had very good audiences, and I trust that a way, daily from 10 to 12 A. M., and from 3 to 5 work has been done, the fruits of which will be P. M. Wednesday and Saturday afternoons exrevealed in future days. The only remuneration I cepted. expect in this place, is the consciousness of having performed my duty, and fed a few starving minds. At the close of the first lecture, a gentleman step of Spiritual Knowledge, desirous of increasing There are some of us who feel, no doubt, in the ped forward and cordially grasped my hand, say- its usefulness, wish to employ another good, relittle to be thankful for, except for a prolongation just what I needed to satisfy my mind on that sub- and evening, as Miss Catherine Fox finds it imposject." I felt as if my labors of that morning were sible to attend. especially for the benefit of that mind, and I had All applications to be made in writing, and ad-

of a weary life. The world has but seldom a ray | ing an awakening of some minds. I have held or of sunshine for some poor wretches, who seem attended circles every afternoon and evening duronly born to suffer. Yet I believe that many of us ing the week, when not occupied in lecturing, except the evening of the fourth.

Here, I have not seen much of the mediumship of others, but I understand that there are severa media in different stages of development, but no

piness where a discordant nature would only curse | quiry has been awakened, which would lead to in-

the opportunity of being enlightened, without drawing upon their beloved dollars?

I cannot close this communication without recording my high sense of the hospitality of brother Goodman and our kind sister Thompson, who have my thanks for their generous kindness.

To-morrow morning I proceed to Birmingham, where I hope to speak on the evening of that day. There I shall meet with our good brother L. L. Platt and his amiable lady, who have been directed

Mrs. Platt is a very excellent, Spiritual clairvoyant medium, for the examination and treatment of disease. Several testimonials of her excellence as a medium, from different sources, have already appeared in the columns of the Telegraph. I trust the union of labor will be subservient to the success of my mission, and to the alleviation of much human suffering. I hope the friends will stand prepared to bring forward their sick, that they have the benefit of the treatments she may direct. My future course will be through the Eastern States, making the following points, my centers of radiation. viz: Waterbury, Hartford, Springfield, Pittsfield, further than this, I have not yet been instructed. I hope the friends here will make up a list for your paper, which will be forwarded by Mrs. Lines.

I am sincerely yours for Truth and Humanity, JOHN MAYHEW.

THE ANNUAL MEETING of the Apostolic Baptist Spiritual friends, will be holden, as usual, at Agapean Hall, in Montville, New London Co., Conn., on the third Saturday and Sunday in August, 1855. "Friends from abroad are invited to meet with us; we shall be happy to greet them. We are about ed of Dr. Alcott's observation. Once speaking to two miles from the Depot of the New London, Wilme of a reform Periodical, which was already strug- imantic and Palmer Railroad. Those wishing to attend will inquire for us."-Star in the East.

PROPOSALS FOR THE NEXT YEAR.

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made to send the paper regularly, that it may be with our subscribers by Saturday.

Friends, let us hear from you, as we shall continue to send the paper until directed otherwise.

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No, thy home is not here-thou art hasting away : Thy life is at most, but a short winter day; To the bourn whence no pilgrim has ever return'd, To that world of which mortals have nothing yet learn'd, Thou art tending as fast as the moments can fly, And the end of thy journey, perhaps, may be nigh Though the rose-bud of youth on thy check now may bloom Yet the worm too is there that the bud will consume Though the spring be not passed, yet the leaf may be sear Consider, O youth! that thy home is not here.

Like wave after wave, generations have gone, And the strong hand of Time is sweeping more on The lotty and low, and the grave and the gay, For a moment appear, and are hurried away: No station nor rank an exemption can claim-The fate that awaits each and all is the same. Then fix not thy thoughts on the trifles of earth, For what in the hour of death are they worth ! This world is, at best, full of sorrow and care; But remember, O man! that thy home is not here

There's a Spirot land bright, where no sorrow is found. But where pleasures, the purest, for ever abound, There the wearied pilgrim can safely repose, And the mourner deliverance find from his woes: There no blight shall the roses of beauty consume But youth in perpetual freshness shall bloom: There nothing can enter to "hurt or destroy;" No sin can defile, and no pain can annoy: There all is delightful, and lovely and fair: And thy home and thy treasure, O christian ! are there. CARLOS. Elkton, Ky , Nov. 9, '51.

From the Spiritual Telegraph. SPIRIT MANIFESTATIONS IN ROSS room. COUNTY, OHIO. A NEW SPIRIT ROOM

CORAIN, Ross Co., Ohio, June 27, 1855. Messrs. Partridge and Brittan:—Some time in the month of February last, while Mr. John Q. Hallsville, a voice from the invisible world whispered in his ear, "You must prepare a Spirit-room like unto that of J. Koons'." The words of the was directed to procure a stand and hold Circles regularly.

directed by the Spirits, through the tips, to place a lible musicians, while the drums continued to give a remedy, he beheld, whilst asleep, a deceased to do. He obeyed the directien, and in about two dred fold sweeter was it than its own harmony and ters, concerning the contemplated room, was performed by the Spirits.

so, and words were spoken through it, though in an cribable pleasure! inarticulate manner. The words "Good evening" and "Good night" could alone be distinguished.

fresh from J. Koons' room at the time he heard the feet of as many persons. A female Spirit in a low, first whisper to build one of his own. So before musical voice, audible only to Mr. A., said, in subproceeding to the labor and expense of construct- stance, that "the Spirit-land now desires to comrecting Spirit, Third King, to give him some de-were asked concerning its nature, and responses monstration, concerning the same, that would were given by blows upon the drum with the remove all doubts from his mind, and inspire it drum-stick. It was thus ascertained it was somethe following manner: Certain marks and charac- what it was, and sounds were made upon the drum of the house Mr. A. was then using for a cabinet- from this that they desired me to write an account same invisible agency upon a blank sheet of paper, the world. It was asked if this inference was corgiving an explanation and the signification of the rect. "Yes!" was the violent and cager response. marks and characters upon the joist. They, as "Have it published in the Spiritual Telegraph?" should be made across the shop, leaving eleven feet promised them I would do so, and this communi- from the body." of it for a Spirit-room.

Mr. Adams' absence, and in the presence of his slight of the hand, began to dance over the floor, the ceiling, while Mr. Moss only held his finger pressing the stand down rather than upward.

[The stand has just performed, in my presence, some of the same feats recorded above, confirmatory of the truth of what is here written.]

On Mr. Adams' return home from his absence, strange and incredible as it may appear, the fol- day it was found hanging on a block near the door. lowing remarkable experience was most certainly on foot upon a turnpike, when he came to a "byethan the main road. After he had followed this and thereby save his favorite theory from ridicule path about three hundred yards, (it was then be- and contempt. tween sundown and dark,) he was, by an invisible power, lifted from the ground and carried through the air over the path homeward, with such aston- night, and will now briefly narrate something of Truth, nothing more rare and difficult than enter- prize? ishing rapidity that he was unable to count the what transpired: The musical performances were ing it, and such is the case with most of the learned panels of a fence along which he was carried, and better than the night preceding, and the other phy- of this world. which he was impressed to number. He was sical manifestations more convincing and satisfacheld in his hands, were beaten together, and a de- was experienced. A violin approached very near cannot change. lightful tune rang out. A brilliant light, apparent- me, and remained in the air, just before my face, ly about four feet in circumference, shone out a whilst an invisible performed upon it. The banjo terial destruction is not death. short distance before him as he glided through was brought and shoved against my person several

attempted to draw a plate of the "Retaining Bat- was brought and thrown down at my feet. A tery," which he had been instructed or impressed bell was carried some twelve or thirteen feet across esting passage to illustrate her meaning: to make for the room. He only partially succeeded the room, and thrown in the lap of old Bro. Moss. less, he attempted to burn it, but was prevented hearty God-speed, from doing so by the Spirits. He was directed by

warm language of Spirit presence and ministration, nor room. He obeyed the direction, and the Spirit of Third King, with his own hand, made the necessary alterations and additions, the want of which CONNECTION OF MAN WITH THE UNSEEN WORLD. prevented it from being a perfect drawing of the world necessary, either as a compensation for, or as an exbefore me. It is almost a perfect fac simile of

After the drawing was completed, the Spirits instructed Messrs. Moss and Adams, through writing performed with their own hands, to purchase a bass and tenor drum, ten car and three tea bells, and twenty yards of copper wire for the bat-

tery. They were obcdient to the instructions. Then Mr. Adams was instructed to construct the battery, which he did. In accordance with directions, the drums and bells were then strung on and connected with the battery by the wire, after the same manner of those at Koons' and Tippie's. This being completed, various other musical instruments were ordered and obtained, such as the accordeon, banjo, guitar, tambourine, harmonicon, etc. A cross-which Mediums are impressed is intended to represent that one which the disciple toiled under as he ascended Calvary's hill, and upon which the sorrowing and godlike Jesus was crucified-is placed erect in the centre of the battery, having its different parts penetrated by the ramifying wire, in as many as four different places. Just above, and immediately over, the arms of this cross, connected with the circuitous wire, are four plates, each fashioned in the perfect form of a dove. The two over the left are brass, while the two over the right are copper. At the foot of the cross there are two more of these dove plates. These mild and innocent looking figures sit upon the wire facing each other, in brass and copper pairs. I am inclined to believe that there is some meaning in the construction of this battery, of which its form and shape is a representation, which, if properly understood, would clear away some of the dark mysteries from the horizon of Theology. The happy use to which the Spirits apply it for the manifestations, it its material, while its yet unexplained meaning is its Spiritual part. But I am speculating in lieu of being faithful to my narrative. Other bells of a larger size, and with handles, were now purchased, to be left unconnected with the battery, so that the Spirits might handle them and carry them whithersoever they pleased, about the

The room is now well prepared and almost thoroughly furnished. And that it is being made good use of by its angel projectors, to accomplish their wise and beneficent designs, I can well testify though, as yet, I have only been here one night, Adams was returning home from the village of and have had an opportunity of witnessing only one of their performances.

Last night, in company with a little harmonious band of Spiritualists, I seated myself in the place strange voice interested him. He consulted the assigned me in the room by the Spirits, and in the Spirits through the medium of the rapping and tip- darkness quietly awaited the manifestations. I had pings, and his faith in the words was strengthened not to wait thus long, ere the drum-sticks were by the corroborating testimony thus obtained. He taken up by the invisibles, and a lively and loud tune beaten out upon the drums with them. After a few tunes had been played thus upon the drums, On the third night after the stand was procured, all the various musical instruments belonging to the and a Circle of three persons organized, he was room were taken up and played upon by the invispencil and sheet of paper thereon, and they would forth their hollow, mutiled sounds. O! what a write with their own hands what they desired him soul-enrapturing concord of sweet sounds? A hunweeks after this, writing, in rude and uncouth let- music, because of the conscious knowledge it conveyed of its Spiritual and heavenly origin. O! it grave of the soul, so by Avicenna the body is languages were spoken through her in the presence the shadow of death," by real tangible manifestashould be translated into English for him if he the soul feels that it can ask no more of heaven.-Its cup of joy is filled to overflowing, and the ma-

cation is a fulfillment of that promise. May it be Soon after the required partition was made, in worthy of a place in the wide-spread Telegraph.

There is a certain place in this room dedicated father-in-law, Mr. I. Moss, the stand, by the mere by the Spirits to the "lame and halt" and sick, and a chair is placed there for their especial actopsy-turvy, and ascending thus, legs upwards, to his seat in the chair, remain in a passive condition, and the Spirits will, in compliance with their protem, their vitalizing and health-imparting influence.

A few days since, while Mr. Moss and his son, and Mr. Adams, were sitting here in the room, the by an unseen agency, and carried away. Yester- not being silly enough.

I would like to hear the sapient Dr. Dodds, with written upon his life's history, for he is a gentle- his back-brain-involuntary theory, explain to the man of unquestionable veracity, and he affirms satisfaction of one mind above the plane of hopethat he is willing to be qualified before Almighty less idiocy, some of the manifestations just record-God, that what follows is most indubitably cor-ed. I think it is time this gentleman, if he has not rect: He was within four miles of home, travelling already done so, were beginning to take that "one and were not astonished at being born; this, howstep backward" which he so un-Websterianly ever, should more justly excite their surprise and path," which he took, as it was a nearer way home spoke of in his Edmonds and Dexter demolisher, admiration.

I witnessed another great exhibition here last The day following Mr. Adams' arrival home, he it, and I took it within my lap. The tambourine secret is to know how to read in it."

I am yours, &c.,

[From Dream Land and Ghost Land.] OPENIONS OF EMINENT MEN

Fichte, in his great work on the "Destination of this more clear, and, at the same time, to give an ple of old needed to be informed of events; we Man," says:

"Moreover it is not from to-day that this conviction exists in me. Long before conscience had spoken with its irresistable authority, I could not contemplate the actual world for a single instant, without feeling rise within me, shall I say hope? shall I say desire?-No, better than that, more than that, the irrefragable certitude of another world. At each glance I let fall on men or on nature, at every reflection engendered in my mind by the singular contrast of the immensity of man's desires and his actual misery, an interior voice would raise itself within me and say: 'Oh! nothing out of all this can be eternal; be persuaded of it, another world exists, another and a better world.

I eat, I drink, in order that I may eat and drink again. The grave, incessantly open, seizes its prey; I descend into it to become the food of worms; I leave behind me beings similar to myself, that they may eat and drink until they die, themselves replaced by others similar to them, who in their turn will do the same things. Such is my life, such the world; it is a circle revolving eternally on itself; it is a fantastic spectacle, wherein all is born to die, and dies to be born again; it is a hydra with innumerable heads, never weary of devouring itself in order to reproduce itself, and reproducing itself to devour itself again. Shall I believe, then, that it is in the circle of those monstrons and eternal vicissitudes all the efforts of humanity must waste themselves in useless efforts? Shall I not rather believe that if humanity undergoes them, it is but momentarily, with the view of arriving at a state which shall remain final, in order to reach at last a place of rest, where, recovering from so many fatigues, it will remain immovable for eternity, above the agitated waves of the ocean eyes which form a part of your body, are closed

Again .- "Whilst here below we weep for a man, as we should have but too just a cause for doing so were he deprived for ever of the light of the sun. were he to go wandering for eternity in those immense solitudes wherein exists not the consciousness of self, where he sunk never to emerge from them in the sombre kingdoms of nothingness; above us, other creatures, no doubt, rejoice at the birth of this man in their world new to him, as in this we rejoice at the birth of one of our children.

"May the day, then, wherein I am to rejoin him quickly arrive. I shall leave sorrow and mourning to the earth which I shall quit, and that day shall be to me the most welcome of all."

Le Loyer represents the philosophy and beliefs of his age. In his treatise on "Spectres and Apparitions, or Visions of Angels and Demons showing themselves sensibly to Men," (1586, 4th books page 85,) he says:

"And after him (Mahomet), I find that King Avezoar Albuma, a great philosopher and physician, also believed in the apparition of souls; for he has left on record that having a friend of his, a physician, who told him what remedies to apply to recover his sight; and Avicenna follows, for the most part, the opinion of Plato is no other torment for the soul (which is the ever- conclusion. For, if God's intelligent creatures are

in this part of the Indies."

of the apparition of the dead, at length unravels tals. and disposes of it in this way-'If,' said he, 'we consider as false the apparitions that the faithful maker's shop, and writing was performed by the of the new Spirit-room, and have it published to reputed as too bold and incredulous.' Thus, St.

writer, says:

"The society of the world in general has appearuniverse has disappeared, to begin playing.

"From the way in which worldly folks spend the records of Spirit manifestations are prominent. bass string was suddenly snatched off the violin their time, one would say that they are afraid of

"Death is but one of the hours of our dial, and our dial must turn for ever.

"The hope of death forms the consolation of my days; therefore would I that men would never say the other life, for there is but one life.

"I have seen that men were astonished at dying,

"If after our death this world should appear to

"As our material existence is not life, our ma-"Man has warnings of all, but he pays no atten-

And Mrs. Crowe says, and borrows a most inter-

in his attempt, for his drawing was, to say the Verily, the Spirits are "turning the world," as do we see them; or, if they address us, hear them? the world in regard to the pretensions of modern word" for authority! least, imperfect. Thinking the drawing was use- well as tables, "up-side down." Wishing them a If that universal sense which appears to me to be If there is inseparable from the idea of spirit, be once admit- modern manifestations, it seems to be this: The J. H. Fowler, of this vicinity, a Spiritualist, and ted, I think there can be no difficulty in answering ancient were more exclusive, the modern more Rev. Mr. Peters, a clergyman of that city.

dreams and in certain abnormal states of the body, it is frequently manifested. In order to render will transcribe a passage from a letter of St. Augustine to his friend Evadius (Epistola 129. Antwerp edition).

"I will relate to you a circumstance," he writes, which will furnish you matter for recollection. Our brother Sennadius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose piety and active benevolence you are well acquainted, could yet, nevertheless, as he has lately narrated to us, by no means bring himself to believe in a life after death. behold! the youth appears to him again and asks the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it whilst sleeping or waking that you saw these things?' right, returned the youth, 'it was in your sleep publican. that you saw these things; and know, oh, Sennadius, that what you see now is also in your sleep. But if this be so, tell me where then is your body?' 'In my bedchamber,' answered Sennadius. 'But know you not,' continued the stranger, 'that your and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennadius could not answer him; and as he hesitated, the youth spoke again, and explained to him the motive of his questions. 'As the eyes of your body,' said he, 'which lies now on your bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and these things I have shown unto you, so after death, when these bodily organs fail you, you will have a vital power, whereby you will live; and a sensitive faculty, whereby you will perceive. Doubt, therefore, no longer that there is a life after death.' 'And thus,' said this excellent man, 'was I convinced, and all doubts removed."

From the Eastport Sentinel. CORRESPONDENCE BETWEEN THE SPIRIT SPHERES.

milar slates of development as moral and intellec- A certain old father, soured by the circumstances tual beings, is it reasonable to suppose that they of his lot, relieved some of his spleen by defining

can manifest themselves to us? termed the paralysis of the soul, through which it It cannot be unreasonable to suppose that beings still agrees with Plato, except in the damnation of reason to maintain the contrary. And if revela-

ANCIENT MANIFESTATIONS.

senses the souls of the dead, we should be rightly and Christianity falls. In the Bible we are fre- terly Review. quently told of Spirits appearing to men in human Augustine founds his opinion upon what the gen- | form; as those who saved Lot from Sodom; those erality of men believe, and principally good faithful who visited Abraham in his tent; those who ap-Christians, who, in his time, declared and main-peared on his journey; and those who, clothed in marks and characters upon the joist. They, as "Have it published in the Spiritualism "throws old, had recently been noticed to stray from how explained by the writing, indicated that a partition "Yes." "Write it immediately?" "Yes." I brightness, talked with Christ in the mount of sway the Bible"—that Spiritualism, as a class, repaired in the spiritualism throws old, had recently been noticed to stray from how way the Bible"—that Spiritualism, as a class, repaired in the spiritualism throws old, had recently been noticed to stray from how way the Bible"—that Spiritualism, as a class, repaired in the spiritualism throws old, had recently been noticed to stray from how the spiritualism throws old, had recently been noticed to stray from how the spiritualism. transfiguration. Paul and they that journed with And St. Martin, another distinguished French him were stricken to the earth by Spirit power; is more untrue than such statements. We state an was found one day with a large black snake in he an angel rolled the stone from the door of the se- obvious fact, when we say we find among Spirit- lap and another lying at her side. She had I'm pulchre, and "two men in shining garments" aped to me like a theatre whereon we must continu- peared to the women who sought the body of ally pass our time in playing our part, wherein Christ; angels opened the prison door to Peter, is exhibited by the mass of its professed adherents, till he witnessed the scene. Subsequently one twirling rapidly around upon one leg, turning commodation. The sick person has only to take there is never a single moment to learn it. The and struck the shackles from his limbs; the shesociety of wisdom, on the contrary, is a school pherds of Bethlehem were visited by an angel, and that alone, must and will become the defender struction would destroy the life of the fascinal wherein we constantly pass our time in learning who proclaimed to them the glad tidings of the upon the bottom of the inverted leg, of course mise, throw down upon, and infuse into his sys- our part, and where we only wait for the drawing Savier's birth, and with him were seen "a multiup of the curtain, that is to say, till the veil of the tude of the heavenly host," praising God; and the Bible, and by which to interpret its meaning; ness for the ugly companion, fondling it and hat from first to last, through old and new testaments,

HAVE THEY CEASED?

It seems to be a groundless assumption that the communion of Spirits with mortals, once practiced, man passes his life in learning how he should pass tionably by every human being at this distant day. which their own experience gives corroboration— Why such a pancity of information in this direct and they know that FACTS ARE INDESTRUCTIBLE. tion, when all around us elsewhere the avenues to

in any essential particulars from the phenomena of the performance of cures upon the sick, or any of powers of Sol and Luna into action, and behold a the present. The gifts of healing, and of prophecy, and speaking with tongues characteristic of Bible modern language, omitting names and dates, and vessel which divides the waves with greater rapid transported thus nearly a mile. While he was brought from the table, and being carried, a hand-saw and a square, which he being carried, a hand-saw and a square, which he held in his hands, were beaten together, and a development. A violin approached very near cannot change and speaking with tongues that the table, and but a trance, wherefore should we not regard it times, are also—if we may believe just such evidence as that on which the old records rest—challed in his hands, were beaten together, and a development. The nature of things are times, are also—if we may believe just such the old records rest—challed in his hands, were beaten together, and a development. The nature of things are times, are also—if we may believe just such that the old records rest—challed in his hands, were beaten together, and a development of the partial control of the partial co have said better evidence, inasmuch as cotempora- of our readers will remember the ruse so ingenious neous testimony is more reliable than ancient re- ly contrived by our friend Rufus Elmer, in publication and force. Let the simple elements do cords. If "the figure of a man's hand" wrote on lishing, two or three years since, several of the thy labor: bind the eternal elements and yell the palace wall of Babylon in the presence of the New Testament accounts, giving them in his own them to the same plough.—N. E. Spiritualist. times. I reached out my hand; it was laid within tion to them; in fact, all is in our atmosphere, the king and his court, similar hands write now in the language, and leaving it to be inferred that they presence of still living men. If devils—demons, were of recent occurrence. They will recollect also or mischievous Spirits, possessed persons in the the incredulity with which they were received, the days of Christ, and were cast out in the name of demand for the proof which came from all quartions, is at St. Petersburgh, Russia, and 650 feet in the Holy One, the demonstrations of mischievous ters, and the quiet manner in which the doubters length and 150 in breadth. By daylight it is used "The next that arises is, how or by what means and lying Spirits are the very stumbling block of were referred to chapter and verse of the "sacred

this question; and if it be objected that we are congeneral. The burden of the prophet then related scious of no such sense, I answer that, both in chiefly to earthly events; now the work seemingly more important to be done is the Spiritual development of mankind, and to this end the manifestations appear to be adapted and to tend. The peointeresting instance of this sort of phenomenon, I rather to be instructed in principles. Theirs were the earlier stages of moral and intellectual development; ours are more advanced; and while they were taught authoritatively, as the a-b-c-darians in comprehend what we receive, as the grammar scho-And it is interesting to observe that the manifestations of the present time bear just that relation to those of the distant past which this view would lead us to expect.

PERSO : AL BEAUTY---WHAT IS IT?

bade him follow him; and as Sennadius obeyed, beauty more than skin deep, which the world does rate and encourage such depravity every day. they came to a city where, on the right side, he not recognize. It is not of that which we speak. he desired to know whence this divine harmony ecstacies over and about—we should as soon a survivor's shoulder, tell him he is a man of honor, proceeded, the youth told him that what he heard child of ours should be—not quite so beautiful. and that if he had not shot at his acquaintance, we awoke, and thought no more of his dreams than about whom all the foolish school girls are in from our vocabulary. body? A sad destroyer of ambition is beauty. pursue," "it was necessary to his honor, if he knows him, and Sennadius related to him all From being fitted for the shallow pates of the other 'I was sleeping,' answered Sennadius. 'You are who are pleased with their insipidity.—Yerk Re- ral school.

EDUCATED WOMEN The currency of a popular saying is no proof of

it to account. Every age has its favorite fallacy suited to the favorite foible of the period, which is passed eagerly from mouth to mouth, till some one comes who can afford to detect it. Thus, for centuries, it suited us to circulate a well-turned set of fallacies respecting woman's incapacity for keeping a secret—the motive being merely thereby to secure an innocent scapegoat on whom to lay the shame of our own indiscretions. Now we are too happy when one of the sex will condescend to become the confidente of any secret we may possess, and feel honored by her acceptance. For centuries, we agreed that education was a dangerous thing for conversation. The bad weather, the fly, the reher, only because we felt how much better use she would make of it than ourselves. Now we not only some one turned to Burgess, and asked: make them welcome to help themselves to any of the fruits of science, or flowers of literature, as lemn face; "I am afraid even to put a potatee in plentifully as they please, but are too happy, as all to the ground." editors and publishers will testify, when we can prevail upon them to help us as well. There is one But if the Spirits of the departed do exist in the fallacy, however, still current against women, which blessed." Spirit life as really as they existed here, and in si- we must take this public opportunity of denouncing. woman "an animal that delights in finery;" and It seems to me that the notion that they cannot, this saying, naturally so acceptable to disappointed if carefully considered, will be seen to be wholly gentlemen of all orders, continued an authority even without foundation. It is evidently derived from to the time of the amiable Spectator. But it is that other crude notion that Spirit is an intelligent pretty clear that, in all that appertains to finery in nothing. That Spirits may have power to operate dress, the sex to which the father himself belonged chiefed Burgess, in a solemn manner, "I should be dress, the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which the father himself belonged affect to the sex to which t as to souls, and as Plato has termed the body the upon matter it would seem that no other proof is has not only always kept pace, but frequently outneeded than the consideration that God is a Spirit. stripped the other; and that while our poets, moralists, and clergy have been satirizing and de-About this time, or a little before, Mrs. Adams | sa great thing thus to be made to realize the biss-ful presence and beatific existence of the immortal | cannot freely perform its functions and actions; | made in his image have powers similar to his own, | male apparel, we have been flaunting and strutting nouncing the extravagancies and absurdities of fewas controlled by the Spirits, and nine different soul in the eternal world beyond "the valley of vagant and absurd than they. It appears from Mr. Planche's History, and the other meritorious works the damned, the punishment of whom consists, he tion had not declared that man is formed in the now before us, that we cannot point to one single self Third King, that all these communications angel breaths and angel hands! In such moments says, in a continual sorrow at being deprived of says, in a continual sorrow at the says at what they have most desired, believing that there of course,—philosophy could arrive at no other on the person of a woman that has not had its counterpart, as bad or worse, upon the body of would prepare the room required.

Mr. A. was next directed to procure a tin trumpet fourteen inches in length. He immediately did per fourteen inches in length. He immediately did preciate his character, or worship his excellence? Page 88.—" Certainly the Brahmins, the priestly preciate his character, or worship his excellence? The fourteen inches in length in fact, let these ever remain, except so far as their fourteen inches in length. The other class of contents thrills all issuing fire) than that of being deprived of the same rich furs, the same costly jewels. We have had as much gold and embroid through the soul with an electrical flash of indestance of the same rich furs, the same costly jewels. We have had as much gold and embroid through the soul with an electrical flash of indestance of the second of those who would be sight of God—which doctrine Plato did not hold."

Page 88.—" Certainly the Brahmins, the priestly preciate his character, or worship his excellence? The fourteen inches in length with an electrical flash of indestance of the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the same costly same fine laces, the same rich furs, the s man. We have had the same efferinate stuffs, the The tambourine was carried by the Spirits and placed in the lap of Mr. Adams, and each one of placed in the lap of Mr. Adams, nd "Good night" could alone be distinguished. I placed in the lap of Mr. Adams, and each one of Mr. Adams of Mr. Ad Mr. Adams conjectured that his own mind might have something to do in the premises, as he was carried tinkling across the room and placed at the have something to do in the premises, as he was carried tinkling across the room and placed at the matter of which God's creation is made in the one part we have broken out ten times worse in matter of which God's creation is made, in the one part, we have broken out ten times worse in n this part of the Indies."

Page 150.—"Do we require a more beautiful carth and in the heavens. Men on the earth can moon's crescent we have had shoes like ram's but by a long continued disuse of those organs. Page 150.—"Do we require a more beautiful solution than that of St. Augustine, who, after control many of the forces of nature; and it is not horns. If they have lined their petticoats with solution than that of St. Augustine, who, after control many of the forces of nature; and it is not horns. If they have lined their petticoats with solutions and an equally long continued and an equally long continued their petticoats with solutions. proceeding to the labor and expense of constructing and furnishing the room, he requested the diing and furnishing the room and their lovely throats, we have buttoned them about our clumsy legs. If they carried a little mirror Moreover, it must not be forgotten that the openly on their fans, we have concealed one slily with confidence. This request was soon granted in thing they desired me to do for them. I asked and Catholics declare they have seen, and if we see whole Christian religion stands on the ground of in our pockets or hats. In short, wherever we look so little value on the testimony of those who declare Spirit manifestations. Take this away—show it to into the history of mankind, whether through the annals of courtiers or the evidence of painters, we riments of the father of Midshipman Easy. ters were made with a pencil upon one of the joists in imitation of a pencil writing. It was inferred that they have seen and heard with their corporeal be impossible that Spirits can operate upon matter, find the two animals equally fond of dress.—Quar-

From the New England Spiritualist.1 WHO ARE BIBLE BELIEVERS?

Nothing is more common among all sects of reliject and repudiate that ancient record. Yet nothing time. The secret was at length discovered. S ualists, far more of real, living, intelligent field in viously told her father that she had found a "protate Bible, both as regards its so-called "miracuty thing to play with," but he little suspected who lous" narrations, and its Spiritual teachings, than the character of his child's pretty plaything we of the Bible, and its interpreter also. The reason child, saved the serpent's life. We learn that the is, that modern Spiritualism brings EXPERIENCE snake is kept in a box, at the house of Mr. Hi and LIVING TESTIMONY on which to base a belief in The little girl still continues to show the same for while the church pretends to no modern experiling it with the utmost apparent enjoyment. If ence, and to none but dead and remote testimony. snake-ship seems to enjoy the ill-assorted spe It is very true, that the experience and active rea- quite as well as the little girl; at the approximation son of the Spiritualist may and does compel him to however, of any other person he is apt to show if "throw away" many of the interpretations and ugly peculiarities, by erecting his head and darting notions of sectarian religienists as to the meaning forth his forked tongue. So the story goes; w and use of various portions of the Bible; and this, have heard other circumstances connected with have forever ceased. Spirits must have the same to narrow and bigoted minds, is of course equiva- this singular case, which, if well authenticated, w power now that they had in ancient times. Man lent to a rejection of the book itself, and of all its may give hereafter. - State Copital Reporter. has the same nature, God the same character. It is not satisfactory to say that God's truth once reare wiser. Spiritualists value the Bible for what vealed and put on record is enough,—as if there they find to be its intrinsic worth, and not because were no truth interesting and profitable for immor-tal beings to know, which could not be expressed find in it expressions of truth, and they hold that was born in the year 1214, some 640 years ago during a few transient visits from the upper spheres TRUTH IS ETERNAL; they behold recognitions of "Here," says a certain writer," is poetry and in an early and undeveloped age; or as if the re- principles, and they believe that all PRINCIPLES ARE "Is it not grievous to the thought to see that cords of those visits was to be received unques- IRREPEALABLE; they see records of facts-facts to

"Nothing is easier than arriving at the door of truth are open, and the seeker is awarded with the have no real principles. Yet it is a very easy matter to the bottom of the ocean, safely breathing, treadto show this. Just take one of the Bible narratives The manifestations of those days did not differ of the appearance and interposition of angels, or of brightened by the light of day. Call but the secret Another case equally significant occurred during

If there is any difference between ancient and the recent discussion in Cincinnati, between Mr.

Duelling.—The following extract from the excellent writings of that sterling moralist, Jonathan Dymond, will be read just now with particular in. terest:

If two boys who disagreed about a game of marbles or a penny tart should therefore walk out by the river side, quietly take off their clothes, and when they had got into the water, each try to keep the great school of humanity, we must be made to the other's head down until one of them was drowned, we should doubtless think that these two boys were mad. If, when the survivor returned to his school fellows, they patted him on the shoulder, told him he was a spirited fellow, and that if he had not tried the feat in the water, they would never have played at marbles or any other game Just about the last inheritance which a parent with him again, we should doubtless think that should wish his child-whether male or female-is these boys were infected with a most revolting and neans bring himself to believe in a life after death. Now, God, doubtless not willing that his soul a capital to stand in the world with. Who ever and should feel assured that nothing could ever insaw a beauty worth the first red cent? We mean duce us to tolerate, much less to encourage such a dream, a radiant youth of noble aspect, who what the world calls beauty, for there is a kind of abandoned depravity. And yet we do both token Change the penny tart for some other trifle; inheard a chorus of the most heavenly voices. As But the girl whom all the fops and fools go into tol, and we encourage it all. We virtually hat the were the songs of the blessed; whereupon he And then your handsome young man over and would never have dined with him again. "Revoluing and disgusting depravity" are at once exclude people usually do. On another night, however, ecstacies, what chance has he of ever being any- as "the course which a gentleman is obliged to could not have associated with him if he had no sex, who can appreciate nothing else, they become by the absurdity, and more than absurdity, of our content with a low standard of attainment, and are phrases and action, shooting or drowning, (it mathappy only when dancing attendance upon those ters not which,) becomes the practice of the natu-

It is not a trifling question that a man puts to himself when he asks, what is the amount of my contribution to this detestable practice? It is by individual contributions to the public notions respecting it that the practice is kept up. Men do its truth. People pass it as they do a bad sovereign, not mre at one another occause me, and because not fire at one another because they are fond of because their own interest is concerned in turning public notions are such as they are. Nor do I think any deduction can be more manifestly just than that he who contributes to the misdirection of these notions is responsible for a share of the evil and the guilt .-- The Country Gentleman.

> A Moral Lesson for Choakers.—There is a moral in the following anecdote which is peculiarly applicable at the present time:

An eccentric lawyer, named Burgess, many years ago, lived in a New England village, and became quite famous for skeptical notions. Attending a town meeting, after its adjournment, he lingered among the group of substantial farmer deacons who composed it, and listened to the prevailing drouth and the wet, were duly discussed, when

"How comes on your garden?" "I never plant any," replied Burgess, with a so-

"It's no wonder," groaned one of the most eminently pious present; "for a man who disbelieves in religion could not expect to have his labor

"I am not afraid of failing in my reward for my work," replied Burgess, "but I am afraid agricultural labor will make me profane. If I planted a single potatoe, what would be the result? Why, should get up in the morning, look about, and growl, "it's going to rain, and it will ruin my potatoe;" then in dry, "the drouth will kill my pota-toe;" then I should be unhappy, because the ret might destroy my potatoe; in fact, gentlemen, con afraid to do anything that would induce me con stantly to distrust providence.

The reproof was keenly felt by many present; and for months afterward, the farmers with tia fear of Burgess in their eyes, talked of blessings rather than the evils attending their labors .-

Three Conservatism .- There are two classes of conservatives and two classes of progressives. On class of conservatives wish to let alone all things as they have been in times past, blindly believing all change to be injurious; they wish no change it We kinds by a process similar to that by which phrematical which ed use of those that were weak. This is the most ganic developments can be restored to symmetry: and in every other kind of reform a similar order must be observed, without which there can be is good result. If positive external appliances are attempted when the cause is internal, a result musinevitably ensue like that which attended the expwere useless to cut a few leaves from the top of it upas tree; it must be destroyed root and branch -Am. Phrenological Journal.

> Snake Fascination.—A daughter of Mr. Ill of Gilmanton, N. H., a little girl six or seven year

> REMARKABLE PROPHECY .- The following remarks philosophy wound together, forming a wondred

chain of prophecy:-"Bridges unsupported by arches will be made Popular religionists do not like to be told they to span the foaming current. Men shall descend ing with a firm step on the golden sands, never steeds, shall dart on its course with resistless

> The largest room in the world under a single roof, and unbroken by pillars or other obstrucfor military displays, and a battalion can conve niently manœuvre in it. In the evening it is ofter converted into a vast ball-room, when it is warmed by sixteen prodigious stoves, and twenty thousand wax tapers are required to light it properly. The roof of this structure is a single arch of iron.